## VOLUME I. NO. 29. NEW SERIES

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THE PHILANTHROPIST.

N. W. corner of Main & Sixth streets, CINCINNATI, OHIO. JAMES BOYLE, Publishing Agent.

VELISHED WERKLY BY THE ANTI-SLAVERY SOCIETY

TERMS .- Two Dollars and fifty cents in adva-Three Dollars if not paid till the expiration of the year. Let-ers on business should be directed to the Publishing Agent those relating to the editorial department, to the Entron

#### EMANCIPATION.

New York Observer in Favor of Immediate

for its zeal in sounding slarms respecting the doctrines of mmediateism, is understood to have come out decidedly in immediate, in contradistinction to gradual, emancipation. In the paper of June 16, is the following editorial

"Barbados. Apprenticeship Abolished.—The act of the colonial legislature, abolishing the apprenticeship, and declaring all the slaves free after the first of August, has been passed, and sent to England for approval, which we presume, it will readily receive. Here we have another inimmediate emancipation, after a series of efforts, for nearly twenty years, to prepare the slaves for . We presume it will work well; much better than t most unstatesman-like of all forms of gradual emancipation yet invented, the British apprenticeship system.

"There is one reason for this measure, concerning which it was not good policy for the Barbadians to say much, and of which, of course, little has been said. According to the poperaticship act, the 'nen-prædials,' or house-servants, he are perhaps, one-fifth of the whole, become free on the rest of Angust, 1838, while the 'prædials,' or field-hands, continue in servitude two years. lo ontinue in servitude two years longer. August 1, 1838, erefore has always been regarded as the most dangerous house servants should be set free, the dissatisfaction of the field-hands would lead to serious disturbances. This danger is avoided by making all free at once. Besides this, the Barbadians were doubtless heartily sick of the bungling and inconvenient arrangements of the existing system, and encouraged by the success of entire emancip

We call particular attention to the second paragraph, where the Observer assigns a reason for the measure of emancipating the apprentices all at once; viz. that "the nonpredials, or house-servants, who are perhaps one-fifth of the whole, became free on the first of August," and therefore it was feared that "the dissatisfaction of the field-hands would lead to serious disturbances," This, therefore, says the Observer, " has always been regarded as the most dangerous point in the whole process," and " THIS DANGER S AVOIDED BY MAKING ALL FREE AT ONCE." There it is, in a nut-shell : " turning them all loose" at once is the only way to avoid the "danger" of attempting to keep a large mass of people in slavery after they have seen erable portion, say "one-fifth" of their fellows set There is only one way by which "this danger is to be the slaves are persons, bone of our bone, all of one blood, man nature with ourselves. And for abused, as fanatics and madmen, to talk of "turning loose" such a vast number of slaves. The New York Observer has at length been brought to the same conclusion, not by " abstract" reasoning, but by the demonstrative force of actual experiment. So, be it known, there is no fanaticism now, in urging immediate emancipation, as the only means of avoiding the "danger" of gradualism. On what ground it can now be urged, that holding men as slaves is right, (or not sinful,) when emancipation is acknowledged to be safe, we are not informed. As to the circumstance, that the Ob-server's belief of the security of "making all free at once," is grounded on actual experiment, and not on "abstract' theory, we consider the difference precisely the same as between the scholar who believes the 47th proposition on the the child, who has tried it, by carefully ranging his hundred blocks on the hypotenuse, and then finding that the same blocks will make two squares, of 36 and 64 pieces, on the base and perpendicular. The insinuation of the Observer, that the people of the West Indies desired to conceal from is abundantly disproved by a familiarity with the papers

The Observer, furthermore, says that in Barbados "we have another instance of immediate emancipation, after a series of efforts, continued for nearly twenty years, to prepare the slave for freedom." This is harping on an old string, "PREPARE THE SLAVES FOR FREEDOM." Now. let us see what was the amount of these efforts—"continued for nearly twenty years" in Barbados, and the actual amount of "preparation" which in the judgment of the Observer, rendered immediate emancipation at length proper.

And to save all questions as to the evidence, we will rely exduaively on the report of Prof. Hovey, who, being an agent of the "American Union," will not by the Observer be che ged with exaggeration or suppression of the truth.

According to Prof. Hovey, the island of Barbados, on an area of 166 square miles, has a population of 101,298, of whom 82,807 were slaves. Since 1825, it has been an Epis copal See; and the present bishop, the Rt. Rev. W. H. Colridge, D. D., a man of great energy of character, is the as patron of schools of all classes, and has procured from England large sums for their support. The planters were much opposed to emancipation, and resisted it as long as they could without losing their share of the compensation. The bishop has now twenty nine clergymen, and Mr. H. says the number of apprentices under their religious instruction, even now, "cannot exceed 6000." The Westernam have seven chapels, three ordained missionaries, and 1370 apprenticed laborers in their societies, and, "for the last sen years, no obstacles have intentionally been thrown in the way of their labors." The Moravians have three establishments, and under their charge are 5200 apprentices. "From all these we have," says Prof. H., "an aggregate of a little more than 12,000, leaving above."

A comparison may be easily made between the religious condition of South Carolina and the city of New York, so far as the gospet ministry is concerned. With a population were much opposed to emancipation, and resisted it as long

introduction of the apprenticeship. And as to the literary "preparation," he says he "cannot give the precise number children who are under instruction," yet he is "certain that it is much less in proportion to the population than at Antigua," and "only about ten years ago the idea of a school for the instruction of slaves was treated with the utmost derision." p. 118, In 1825, there was but one public school for the instruction of slaves. Now there are 155 octed with the church, embracing 7447 scholars; the Wesleyans have one day school and six Sabbath schools, cing 1188 scholars; and the Moravians have threeools and 700 children. A Mico Sabbath school of 265 are, and the Codrington schools make up the remaindor of the specifications.

slaves for freedom." But this is but the amount. And now we ask the editor of the Observer to take Prof. Hovey's ecount of Barbados, and compare it with the Rev. Rufus W. Bailey's account of the condition of slaves in South Carolina, as published in the Observer two or three years ago, and afterwards collected into a volume, and see here is the greatest amount of "efforts, continued for neary twenty years, to prepare the slaves for freedom."

For the purpose of throwing light on this matter of "preparation," which is now attempted to be thrust in between he light of West India experience and the eyes of Ameri an slave-holding Christians, we occupy our columns with a mber of extracts from the letters of Mr. Bailey, Mr. B. is a northern clergyman, formerly settled as pastor of the wealthy and intelligent Congregational society of Pittsfield, Mass., but has for several years resided in South Carolina His letters, addressed to individuals in Maine during the years 1836-7, were first published in the Portland Christian Mirror, and many of them copied into the New York Observer. We copy, for our present purpose, only from those that were published in the Observer, to show what mpressions that paper has heretofore given to the public, respecting the means of improvement actually enjoyed by American slaves.

MB. BAILET'S LETTERS.

Cheraw, S. C. Aug. 8, 1835. "Is there any greater difficulty in the way of its aboli-tion, than there was in the British dominions? I do not know of any. \* . The experiment there, however, is but half perfected. The negroes are free. It remains to be proved whether their freedom is to be a blessing to them." proved whether their freedom is to b New York Observer, Sept. 5, 1835.

Rev. Mr. B. He is a Presbyterian clergyman, and has 700 slaves, and is entirely devoted to their religious instruction.

They assemble at an early hour in the evening in the chapel, where they receive daily religious instruction.

On the Sabbath, they form his congregation, and receive Sabbath school instruction.

They all enjoy the means of grace as eminently as the families of Portland or Belfast. • • Would not that freedom, under all circumstances, be a curse to them ! • • This good and do voted brother is a man who thinks it right for him to hold slaves."-N. Y. Observer, Sept. 12.

"Within a few years, increased efforts have been ma by Christian masters, and by ministers, to impart religious by Christian masters, and by ministruction to the slave population, and bring them under a moral influence.

The vice of intemperance has been greatly diminished among them. The Sabbath is greatly diminished among them. The Sabbath is very generally regarded as a day of rest, if not of devotion.

Increasing and great care is used by masters to remove the most common sources of temptation, to provide for them good and separate sleeping apartments, to promote and encourage the marriage relation, and give a due respect to families by special indulgences and privileges. Provision is generally made in the construction of churches to accommodate them in separate seats, and in some places, churches are fitted up especially for their separate use. Sabbath school and family instruction is extended to them extensively in teligious families. • • Our clergy generally pay a particular lar attention to their black congregations. Many of them give the entire attention of the Sabbath to them. Sunday schools among them are almost universally organized. Se eral of our most talented and most promising young miniters are devoting their entire services to the blacks. avoided." So abolitionists have always said, reasoning tirely devoted to the black population, and their preachers are from the nature of the case, on the simple supposition that very successfully as well as actively devoted to their instruction throughout their respective circuits. By their statistical record, it appears that their churches embrace, in round numbers, twenty two thousand communicants, of whor teen thousand, more than two-thirds, are blacks. \* I would probably be much within the truth to calculate the same number of blacks for all the other churches. This would make the whole number of professors of religion in this single state amount to THIRTY THOUSAND. And the means of grace are accessible to all, wherever those means are enjoyed by the whites. \* I have no doubt a still more favorable statement might be made of Virginia, and perhaps for North Carolina and Georgia. \* Who would turn this field into a desert ? The abolitionist does this. I regard not now his motives or his principles—u nors THIS. \* I love to contemplate the wisdom and benevolence of that providence which has permitted them to be custaved, that they may become free indeed; \* \* while I greatly fear that Great Britain, in a noble endeavor to act has precipitated her slaves to a deeper ruin." New York Observer, Sept. 19.

These letters, with some others of Mr. Bailey, addresses

ground of mathematical or "abstract," demonstration, and to different persons, were afterwards revised and published in a volume of 110 pages, of which 1000 copies were printed, and sold to such as were willing to give half a dollar for defence of southern slavery by a northern clergyman. In that edition, the estimates were considerably altered, and the statistics made more minute, and brought down to the year themselves and others, the true reason of their proceedings, 1837. As we have no interest in any thing but truth, we

give this as we find it.

"The Methodists are perhaps better organized and more efficient in this service than either of the other denominations. They have sight missionaries entirely devoted to the black population, and their preachers are very successfully as well as actively devoted to this part of their charge throughout their respective circuits. Their church embraces in this state, 30,000 members, of whom about 20,000 are

"The Episcopal Church has 2500 members, of whom 600 are blacks.
"The Baptist Church has 36,000 of whom, according to the best estimate that can be made, about 20,000 are blacks,
"The Presbyterian Church has about 8,000 members, of
whom, in the entire absence of separate reports, I reckon
4,000 blacks.
"The Reformed Presbyterians have 50 communicants—

the Associate Reformed, 2,155—the Associate, 140; making in the aggregate, 2,345; of these, I suppose, at least 345 may be blacks.

"The Lutheran Church numbers nearly 2,000 commu-

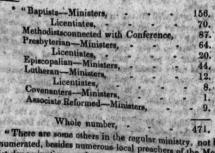
"The Lutheran Church numbers nearly 2,000 communicants, including several hundred blades.

"A few other fragments of other denominations may add 1000 to the number of Protestant professing Christians in this state, making in the aggregate nearly 88,000 communicants in the whole population. Multiply this by 6, and you will have 520,000, very nearly the present population of

tablishments, and under their charge are 5200 apprentices.

"From all these we have," says Prof. H., " an aggregate of a little more than 12,000, leaving about 70,000 without the means of religious knowledge,"—Hoeey p. 116.

It will be recollected, that this is the amount of "efforts," the little short of 300,000, New York has not 200 ministers of every class. With a population of 528,000 black and white, South Carolina has more than the power of slavery was broken by the



of the specifications.

A few other things are mentioned, which might come into estimate of these "efforts," calculated "to prepare the number little less than 500,"

some of these, although not reported in their min among their most efficient ministers. Reckoning the Methodist and Baptist preachers alone would number little less than 500,"

"Every minister here is a preacher to the slaves. enjoy the benefits of his ministry in common with the masters. When the Sabbath arrives to the master, it comes also to the slave. Wherever masters enjoy a gospel ministry, their slaves enjoy the ministry. Usually, and especially in the towns, they go to the same church, and listen to the

same gospel.

An attempting a comparison of the white population of Maine with the slaves of South Carolina, as they are represented in the Christian church, I will take for Maine a stateent made not long since, Mr. Editor, in your paper, in which it was supposed the whole number of communicants was 60,000. I will state the present number of inhabitant at 420,000, which is probably within the truth, and thus give the proportion of church members in Maine as one-sevent the proportion of church members in Maine as one-seventh of the whole. The present number of slaves in South Carolina is supposed to be near 264,000—of these, 45,000, more than one-sixth of the whole, are reputable members of the

Thus, then, it appears from testimony which the New York Observer will not question, that whether we regard the supply of preachers, the amount of "efforts," the length of time they have continued, the liberty enjoyed by them, of the results of their labors as indicated by the number of members in the different churches, as colculated " to prepare the slaves for freedom," South Carolina is far in advan of Barbados, and probably Virginia. North Carolina, and Georgia are equally well off. Barbados has not one inister to three thousand souls : South Carolina one to a usand. Barbados, with a slave population of \$2,000, has only "a little more than 12,000 under religious instruction," or one in seven, "leaving about 70,000 without the means of religious knowledge;" South Carolina, with 264,000 slaves has 45000 or more, one-sixth part, " reputable members of the Christian Church;" while "the means of grace are accessible to all, wherever those means are enjoyed by whites;" with one minister to every theusand person in the state.

Far be it from us, to be understood as youching for th correctness of Mr. Bailey's representations respecting the religious condition of the slaves of South Carolina, And equally far be it from us to be considered as ascribing any real importance to all this bluster about "efforts," made in slavery and by slaveholders "to prepare the slaves for free lom." For we utterly deny its relevancy to the question of emancipation as it lies before the American people,-But we have gone into the examination, for the purpose o satisfying those whose minds are yet in the dark, that ever on the ground of a necessity for preparation, the slaves in our southern states are far better prepared than were those of the West Indies. Indeed, it was not until the experiment in the West Indies had been actually tried, and had worker well, that it would have been tolerated for a man in this country to maintain that West India slaves were better off in any respects than those in our states. Well may the southern slaveholders exclaim, "Save me from my friends," when the continuance of slavery is justified by their northern apologists on the ground that they have been less human and less indulgent and give less religious improvement to their slaves, than the West India planters-or, in other words, that American slavery is so much worse than Wes India slavery, as to require another generation to suffer in chains before they can be " prepared" for that freedom which has proved so rich a boon both to masters and slaves in the

And yet, this is all the defence that is now left for our American slaveholders. And our Northern Editors seem dis-

But what shall we say about "preparation" in the cas of Jamaica, where the governor, Sir Lionel Smith, says the negroes "are in this island in a more deplorably backward state than in any other?" And Professor Hovey says, "I is generally understood that the negroes of Jamaica, with few exceptions, are, in point of intelligence and moral cultivation, much behind those of the other Islands:" p. 124, The conclusion of the whole matter in regard to this can about preparing slaves for freedom, is probably well express

ed by Professor Hovey, p. 167.

"With regard to the preparation necessary for emancipation, the Experiments in the West Indies show, that it is at least as essential on the part of the master as on that of the slaves; for, in no case has the success of the experiment been endangered by the conduct of the negroes, which can by no means be said of the planters, especially at Jamaica. Let the Observer, then, unite with the abolitionists in re cognizing and treating colored Americans as Americans, entitled to all the rights of such, and admissible to every reli gious and social privilege on the same terms as others; and by these and other adapted means, bring about the requisite preparation of mind on the part of THE MASTERS, and the work will be done. The slaves are now prepared for freedom. Let them receive it, the sooner the better. And et all the people say, AMEN-glory to God.

# ANTI-SLAVERY

From the Emancipator. New York Observer and Commercial Advertiser

Having occasion to examine an old volume of newspapers, I met with a curiosity which will that some persons understand the saving art of turning about with the wind and tide of self-interest. In the year 4827 an article was published in the New York Observer, entitled, "An apology for Pharaoh," in which the writer proves two statements.

1. That Egyptian bondage was not as hard as

nodern slavery .- That he shows by the followng facts, The Israelites lived by themselves, so hat it was a political and not personal slavery. They were not bought, sold or transferred. They emained in the best part of the land of Egypt. They retained and increased their own prosperity They lived well. Their great increase is against the notion that their labor was very oppressive. They were not shut out from improvement and education. The attempt to destroy the male chil-dren was only a sudden contrivance and but temporary. The plant was a fine plant of

2. Pharaok had not only more plausible, better reasons for his course, than modern slaveholders have.—They were received into Egypt during a time of unexampled scarcity. At the end of the famine instead of returning to Canaan, the Hebrews continued in the land of Goshen,so that the King of Egypt had but one of four plans to adopt—either to expel the Hebrews, or to amalgamate them with the Egyptians, or to see the Egyptians inferior to the Hebrews, or to enslave, if possible, the Hebrews. That the last method was adopted—and had so long continued when Moses demanded their liberation that Pharaoh contended; If it was wrong to enslave the Hebrews at first he was not to blame for it. The act was done long before he was born. He found them in slavery and so held them. The habits of the Egyptians now rendered the slavery of the Hebrews a necessary evil. They could not do without it; and it was hard to make them suffer and pay for the faults of their ancestors, and to

give up their property by inheritance.

From which view it is inferred, that Egypt lavery was not so hard as that of the Un tates; and that Pharaoh's excuses are better than ose of American slaveholders,

The Commercial Advertiser immediately after noticed that discussion in the following manner:—
"The article entitled "An Apology for Pharach' is one of the best pieces that we have seen for many a day. It is a vindication of the character of Pharach and of the slavery of the Israelites, as compared with the character and conduct of modern, and in their own opinion, more civilized slaveholders. Ali Pacha ought to send a letter of thanks, if not something more substantial, to the writer for his effort to rescue the fame of his remote predecessor from the load of obloquy which has rested upon him since he was swallowed up in the Red Sea. Strange, that the character of the ancient monarch should so long have been mistaken, and that in the nineteenth century of the Christian era, it should have been discovered that

in comparison with thousands of republicans in Such was the fanaticism of the New York Obthe times are changed, and many persons can adopt the saying of the man who being advised to keep a good conscience, replied—"A good conscience is too costly a pearl for me to keep. I can-

#### From the Journal and Register. An Important Discovery.

not afford it."

The members of the Convention lately held in he Southern States have made the very important discovery, and come to the solemn conclusion, that he cardinal virtues of the heart, and the noblest faculties of the soul of man can be best developed, -and private happiness and public prosperity best secured, when the laboring classes of society, in republican governments, are reduced to hereditary and permanent slavery.

The following is their own language on this

"Of all the social conditions of man, the most favorable to the development of the cardinal virtues of the heart, and the noblest faculties of the oul,-to the promotion of private happinesss and public prosperity, is that of slave-holding commuuities, under free political institutions.'

Here the expressions used are general-not co ined to any particular State or Government, but to all free "political institutions" whatever; not to any particular and favored class of the commu nity, but to "man" generally-slaves as well as masters-the laboring classes as well as the professional and literary; not to any particular climate or latitude-but to all free governments, whether situated in the North or in the South; not designating who are to be slaves and who masters-or what is to be the shade of complexion of each; not determining which color or which class is to make this very important and delicate selec-

How very far we the good people of Ohio are behind these enlightened citizens of the South in the knowledge of what is most conducive to our are yet silly enough to believe that "the cardinal virtues of the heart, and the noblest faculties of the soul" are developed, and "private happiness and public prosperity" promoted, by the general education, and the personal and political freedom of the laboring class of society; and we are yet to learn that these happy effects would result from hereditary and personal slavery of more than one-half of our population-a "truth" which these Souththey are "destined to illustrate."

Until this truth is illustrated, and satisfactory evence is given that human slavery has really prouced in the South these happy effects-and that he absence of it here has checked the devolopenent of the nobler qualities of the soul, and lessened private and public prosperity and happiness, it is probable we shall jog on in our own way, disclaiming all interference with the institutions of the Southern States, but sticking cosely to our own which prohibit slavery in every form; consid ering every member of society as equal in the eye of the law, and human liberty, even in the laboring class, as one of the greatest political blessings. A BUCKEYE.

The New England Conference.

This body closed its deliberations for the preent year, on the afternoon of Friday the 22d ult having continued in session fifteen days. Our anticipations with regard to some of our brethren o put down abolitionism in the Conference were ore than realized. We believe, about half the whole time of the Conference was taken up in nearing and acting on charges and complaints made by the presiding bishop against certain abolition brethren. The Rev. O. Scott, and the editor of this paper, were tried and acquitted, on charges preferred by the bishop; the particulars of which may hereafter be given to our readers. We have pefore stated that two bishops were present, and we believe, it was thought generally by the abolitionists, that in some respect, higher ground was assumed by the episcopacy, at this conference than had ever been taken among us before. And it was as sumed also, that we must say nothing shout their official acts to the public; if we felt ourselves aggrieved we must keep silence till the next generconference!

Many important considerations crowd upon ou mind in view of some things which took place at our late conference—but we forbear, now, to enlarge upon them. By the time we get through with publishing the reported proceedings of the New York Conference, we shall have a few facts prepared for our readers concerning the proceedings of a part of the late session of the New Eng and Conference, which have reminded us more orcibly than ever of a motto to which we have

before referred:—
"War to the knife, and the knife to the hilt." Let our brethren throughout the country, in the different conferences not be deceived. For whatdifferent conferences not be deceived. For what-ever they may have said, or written, or done, which can be interpreted into "modern abolition," they may expect, from anti-abolitionism, neither mercy nor justice. The war commenced against us, is one of utter extermination. Instead of at-tempting to free the church from slavery, our opponents have commenced their operations for free-ng it from abolition, and we must prepare our-elves for the conflict.—Zion's Watchman.

"The literature of the world is against ay the slaveholders; and hence their ender

In all the Union, south of Washington, there are but two literary periodicals! Northward of that eity, there are probably at least twenty-five or thirty! Is this contrast justified by the wealth, the leisure, the native talent, or the actual literary taste, of the southern people, compared with tho of the northern? No; for in wealth, talents, and taste, we may justly claim at least an equality with our brethren; and a domestic institution exclusive ly of our own, beyond all doubt affords us, if we hoose, twice the leisure for reading and writing, which they enjoy."

A sorry comment upon the closing theory the writer, is furnished by his previous fucts.— "Reading and writing," in order to be good for ne was a just and mild and benignant task-master, any thing, must be joined with habits of indus try, elevation of sentiment, and vigor of intellect Are these qualities produced by the mean effemina server, and of the Commercial Advertiser in 1827; cy of living upon unpaid labor! No. If the how consistent they are now with the truth in South would have her "twenty-five or third that is known to all the civilized world. But ty" "literary periodicals," and a population to make use of them, she must give schools to her la borers, learn her working men to think, and her thinking men to work and no longer seek to separate dignity of character from useful employmen
Friend of Man.

The Slave Trade.

It is but seldom that the heart sickning and mor strous atrocities of this damning trade is brough to light, but when they are seen by a gazing world the finest feelings of our nature are shocked, and the philanthropist yearns for the arrival of the period when "trodden down Africa" will have restored to her the rights to which "nature and na-ture's God entitle her." We would fain hope that the following is not true. It is an extract of letter from Montego Bay, which we clip from the United States Gazette:
"The slave trade is flourishing more than ever.

A schooner brought in here lately landed an immense number of poor creatures, compared to the extent of accomodations for those on board, and, hocking to relate, they assert that during the latter part of their voyage the flesh of those who died was served out to them at their meals, of which they were not aware until some of the healthy people were killed for the same purpose It was first discovered by Mr. Evelyn of the Customs, at Lucia."

Circumstances Alter Cases. Post Master General Kendall says, to the abo-

"In sending your printed sheets to persons who re not subscribers and do not want them, you buse the privilege which the mails were established to secure, and have no right to complain, if on discovery of the abuse, they be committed to the

Mr. Carter of the House, said the other day: "I know the fact that Extra Globes had been franked by public officers, and sent gratuitously to were employed for a great part of their

directing such documents." Now, what would Mr. Kendall say if one of these non-subscribers were to return a copy of the Globe thus sent, to the Post Office to which it was directed, and the Post Master of that office were to write a scurrilous note to Mr. Blair the editor, teling him that he was in the habit of committing all such papers to the flames, and that he hoped he would send no more of his "infernal papers" to his office? I wonder if it would be considered that such a post master had committed no breach of his official duty. FAIR PLAY,

"If the [colonization] society has done anything where by public opinion has been so much offended, as to require a minister of Christ either to hold himselt aloof from it of give up preaching to the negroes, you will admit this was give up preaching to the negroes, you will admit this was a miscarriage. And such a miscarriage, when it solicited sermons to be preached, by whoever would preach them, throughout the U.S., on the 4th of July, and collections then to be taken up for the promotion of its objects. Why on the 4th of July especially? What associations made that day the very one for this purpose?

Letter of Rev. W. Capere, Ch. Ad. 4 Jour. No. 403.

At a Colonization meeting held at Washington City, on At a Colonization meeting near at Washington City, on the 8th ult., the following resolution was passed:

Resolved, That it be earnesly recommended to the churches of all denominations throughout the Union, to take up collections annually on the 4th of July for the benefit of this society.

And in relation to the above, the Western Christian Ad-

And in relation to the above, the Western Christian Advocate, of the 27th ult. says:

"We believe that the colonization society is now, as it ever was, worthy the patronage of every Christian and philanthropist; and we trust that the anniversary of our independence will be honored by associating with its celebration the interests of African colonization.

From the above it will be seen, that colonization, must be sort, and another at the North. At a the South, it is not to be associated in any way with any thing which may suggest the thought of freedom for the

thing which may suggest the thought of freedom for the slave; but at the North, colonization meetings are held on the 4th of July for this very purpose, as without such an

the 4th of July for this very purpose, as without such an "association" many would not countenance it at all.

Concerning the sermons above referred to, the Rev. W. Capers holds the following isnguage:—

"And did you ever see any of these 4th of July sermons! Several of them have found their way to the South, just such as our new light philanthropists might choose to have preached, ranting, fanatic, incendiary, to such a degree, that if I could myself have been the author and distributor of them, and had been condemned to suffer death for it, I might not have called the punishment a persecution."—Zion's Watchman.

nterprise has originated and sustained the Colored American, under the editorial supervision of brother S. E. Cornish, are about making a fresh effort to extend its circulation. We hope our friends called white, will lend a liberal hand.-There ought to be at least one copy in hands of every Anti-Slavery Society .- Eman.

MARTIN VAN BUREN and HENRY CLAY,-The The Mobile Com. Register says:- "It is too late The Mobile Com. Register says:—"It is too late in the day for hypocritical regrets that one is obliged to say that Mr. Van Buren is an abolitionist." The South have heard and judged him on this subject, and his seat in the Presidential Chair is the evidence of the confidence the Southern people repose in him." same paper of the 15th ult. says: "We

Buren was pushed—the Southern safety deman it. It is in vain to talk of Mr. Clay's resolution "The literature of the world is against us," say the slaveholders; and hence their endeavors to get up a literature of their own. The following extract from the Prospectus of the "Southern Literary Messenger." to be published at Rich-

### COMMUNICATIONS.

No. 1.

The following is the substance of several conversations, which I have heard on the subject of Slavery, abolition, &c. There is no fiction except the names of the parties; and the plan of throwing the several dialogues together, in order to avoid the repetition of the expressions, or sentiments that accurred at different times, and the se uments in some cases are more fully carried out. shall not pretend to report all that was said, not to give the language verbatim; but the substance shall be faithfully given.

A. is a young man and B. considerably past the

neridian of life.

Scene 1st .- The High Road: A. In speaking of a young man who had gone to the South with horses, said he had some negroes there, and he thought part of his busin as to dispose of them.

B. That is a business I should not wish to have much to do with. A. Why not?

B. Because I think it is a bad business;-I do not believe that one man was made to be the slave of others.

A. I do not think they ought to be slaves; but they are so and we cannot help it; this young man did not make them slaves but they fell to him by inheritance, and he might as well have the money for them as not.

B. I would not have such money; if others will do wrong; I could not enjoy the price of their wrong doing. Slavery is a monstrous evil. A. Would you be willing that the slaves should

be set free and have liberty to stay in the country, and live promiscuously among the whites?

B. No.—I should be as much opposed to that as any body can be;—they ought to be placed in a country by themselves.

A. That's just my mind,-It would never do to let them enjoy freedom among us. C. Why not,—have they not the same fight to a home in the land of their nativity as we have! A. No.-they were placed in a country to

themselves, and they ought to have staid there. C. So they would, if white people had let them.—They were brought here by us, contrary to their will, and have been most cruelly oppressed for ages and generations. They have naturalized, and acclimated here; and this is the land of their nativity. Shall we now undertake to make an atonement for the injustice and cruelty of our ancestors, by performing another act of in-justice and cruelty? for it would be just as unjust and cruel, to force the present generation of colored

people from their native land, as it was to force their ancestors from their's.

B. We had nothing to do in bringing them here,

and we are not accountable for our fathers deeds. C. Our accountability depends very much upon our own conduct. According to the doctrine preached by Jesus Christ, to the Jews, we are accountable for the deeds of our fathers, if we al low their deeds, by continuing in the same course of injustice and cruelty. "Verily ye are the chil-dren of them that killed the prophets; your fathers slew the prophets and ve garnish their sepulchres. truly ve allow the deeds of your fathers." And what was the sentence? "The blood of all the prophets that has been shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias the son of Barachias, which ye shed between the porch of the temple and the altar, shall be required of this generation." Further, our fathers came here voluntarily, and brought theirs by violence. Now they are satisfied to dwell with us. and we cannot consent to dwell with them: ask justice whether they or we should leave the country. A. Would you be willing to have them here

and the whites and the blacks marrying together? C. When both parties are free it takes two to nake a bargain of this kind; and I confess I should not choose a black wife, vet if thou dost, I shall not try to restrain thy liberty.

A. Every good citizen would try to hinder it.

Any white man that marries a black woman ought B. I do not like hanging, but he ought to be

severely punished.

C. I wish to be distinctly understood, that am no advocate for amalgamation, but I plead for liberty; and as I think there will be no danger of the blacks marrying the whites without their consent, I cannot see any great reason for alarm on this account. And as to punishing white men for marrying black women, I will ask you one question,-which do you think the greater crime, white man to marry a black woman and live with her in lawful matrimony, or to co-habit with her, and have children by her without matrimony?

A. and B. together. There is no difference one is as bad as the other. C. Well, I think there is a difference; but ad mit there is none. Now you are strangers to me and I know not your political principles, but may be you both voted for Richard M. Johnson for Vice President, knowing him to be a practical

amalgamator.

B. I did, because I like his political princi ples, and because he is a smart man, and a great statesman; but I do not like his amalgamation. A. I voted for him too; but I don't like smal-

gamation any the better for all that.

C: I have no quarrel with your political principles, and do not design to enter into party controversy. All the use I wish to make of this matter is, to show you your own inconsistency. One of you pronounces sentence of death on this man, and the other says he ought to be severely punished; and yet, you have both given him your wotes to elevate him to the second office in the gift of the nation. Now, where is your consist cy? Should not such conduct be consider graceful in him, as in any other man?

A. I suppose it should, and if he had been poor man, no doubt it would have disgraced him C. Should riches excuse his crime?

A. No. But it frequently happens that viel men are honored because they are wealthy, and I think R. M. Johnson will make a very good Vice

[Here A. spurred up his horse and rode off, leaving B. and C. to discourse between themselves. would do by Mr. Clay as the South have done by Mr. Van Buren—leave him not an inch of neutral ground to stand upon, between the South and the that all mankind are brethren, equally the objects. Fanatics. We must push him as far as Mr. Van de Divine regard, and entitled to the enjoyment of Divine regard. B. assented. C. was proceed

EDITED BY G. BAHLEY, JR.

CINCINNATI: Tuesday Morning, July 84, 1838

TENDENCIES TO DEMOCRACY.

mpanying the Annual Caralogue of Wood is an Address delivered by the Rev. B. P. Avdelott, D. D., President and Professor of al and Intellectual Philosophy. The subject of the Address is, " the Great Want in Schools : which is assumed to be, " an education eminently tian in its principles, process and agencies." This position is ably sustained by several considations, one of which is, that the tendency in this ublic, being to a continual accumulation of power in the hands of the people, it is of vital importance to bring them under the controlling influences of just such a system of religion and morals as Christianity. After adverting to several facts illustrative of our "strong democratic tendency," he

" From these and many other signs of the times we gather that, as a nation, we are 'shut up to the faith of democracy.' There is no escaping the issue. The people have all power, and are fully nscious of it. Our character, our happiness, our all, is in their hands, and we must trust them.-And do not our people deserve a generous confidence? We sincerely believe that they do. So much integrity of purpose, wisdom in counsel, and energy in action in times past, warrant strong hopes for the future. And why should we dis-

trust that Providence, too, which has heretofore so signally spared us?" For ourselves, we do not distrust Providence. but we distruct the people. A review of our history from the beginning fills us with fearful appreons. We began well. Our start was from high ground, in morals, in politics, in religion.-The people were intelligent; they venerated the principles of civil liberty; they bowed down in reverence to the laws; they were singularly moral and religious. All circumstances seemed auspicious to our advancement in every good way. Never before was a nation placed in a situation, so entirely favorable to, at least, the perpetuation of a free government. The Bible was read and reverenced every where, and its principles constituted the basis of our political institutions. What has followed? Look over the history of the republic. Not a year has passed since the revolution, in which evidence has not been furnished of national deterioration. We have been steadily going down hill. Individual independence has been supplanted by a base truckling to popular sentiment. Our cies to democracy have been constantly asociated with tendencies to mobocracy. While the sovereignty of the people has been magnified beyond all limits, the sacredness of personal rights has ceased to be a great practical maxim in the mind of the public. The results are seen all over the United States. We know, and the world knows, that the American people are now peculiarly irreligious, disorderly, excitable, licentious ebellious against all authority, devoid of a generous and an intelligent attachment to freedom, and mazingly regardless of personal rights. Consider the records of our history for the last seven years. It has been a period of stormy excitement. The North particularly has been heaving with agitation. In the South, Slavery has succeeded in haining the mind of the people. He must be and the interests of man. olind who does not see, that the only reason why there are no mobs against free discussion in the South, is because there is no free discussion there, to mob. What liberty of speech and of the press is that, the full exercise of which is interdicted on pain of lynch law? The reason why the North

We repeat then that we do distrust the people and shall do so, until we see more individual independence, a better appreciation of the foundation principles of civil liberty, and a more exalted reverence for personal rights.

has been the seene of so many outrageous mobs, is

because the pro-slavery spirit has not yet triumph-

ed. Free discussion is not quite overthrown .-

The battle is in progress-atrocious violence on

one side, peaceful, though unyielding resistance

on the other. Victory hangs doubtful : God only

knows whose shall be the shout of triumph .-

When blood flowed at Alton, and the press as if

tartled by a horrid dream, broke forth in alarm-

tones all over the country, we hoped that victory

would then incline in favor of Law and Right .-

But we feared the mob-spirit was only stunned

not alain. Our fears were realized. It has again

revived; its true character and purposes may be

read in the ruins of Pennsylvania Hall.

Before these things can abound, a pure chris anity must pervade the public mind; but this will never be, until those, whose business it is to disseminate right principles, shall cease to humble hemselves before public opinion, shall quit all flattery of "the sovereign people," shall plainly and with all "meekness of wisdom" expose to them their faults, and shall fearlessly proclaim the whole truth of christianity, and with especial emphasis that ly transgress.

CAUSE IN INDIANA.

Pursuant to public notice, a number of persons favorable to the formation of an Anti-Slavery So ciety, convened June 30th, at the Stone chapel, on the East Fork of Tanner's creek, a chapel belong ne to themselves. It having been announced that free discussion was to be the order of the day, ertain individuals from Lawrence burg and other ees, hostile to Abolitionists, and many of them ine mobocrats, determined to defeat the object of the meeting. Accordingly they attended, outbered the friends of order, behaved in a disorly and an insulting manner, finally elected their wn president and secretary, and passed theirown om in the Greensburg Repository.

olved. That as citizens of the United States ider as a public ince

as a direct insult to the correct understanding and intelligence of the people of this state, and that we edge ourselves to support and maintain the ma-

we must."
Resolved, That we would most respectfully quest all persons engaged in, or preparing to form an anti-slavery society in any part of this state, to desist, to abandon their fanatical career, and pause, ere the course of their policy may produce the disastrous and horrid results—of a repetition of the affairs and tragical scenes of Alton, New York, Philadelphia, St. Louis, Boston, Nashville, Utica, Albany, Cincinnati and many other places—and which may lead to Arson, Murder, and other Crimes, within the limits of our hitherto peaceful tate, which to her honor be it said, has not yet felt the shock of an infuriated mob; the action and consequences of which, is to be deprecated by all peaceful citizens—and they will reflect upon the cases of Lovejoy, of Dresser, of Garrison and others, before the honor of our state may be tar-

Indiana, as well as all her legislative enactments are based upon principles of Anti-Slavery, therefore, it is unwise, impolitic, and imprecedent, and perfectly nonsensical to agitate the question in any manner, or to form any association for the sup-pression of slavery within the limits of this State are better qualified to judge of their constitutional ights and privileges, than any interlopers, sent to from we know not where nor by what means

Resolved, That ever since the formation of the tate of Indiana, and her admission into the Union. as well as during her Territorial existence, an unnterrupted and free intercourse both social and ommercial, has existed between the citizens of the States of Indiana and Kentucky, which intercourse and exchange of kind and friendly feelings we are sirous to preserve and cultivate, and with our utnost exertions, at all hazards we will cultivate and aintain between the citizens of the two States.

Resolved, That Milton Gregg, Esq. editor of he "Political Beacon" be requested to publish the proceedings of the meeting, and that the journals of the State be solicited to insert the same and the meeting adjourned, sine die.

JABEZ PERCIVAL, Ch'r. HUGH FERRY, Sec'y.

After this valorous display of loyalty to slave olders, they deemed it their best course to adourn. We are informed that one of the most active in this exhibition, was the keeper of a grog-

The Abolitionists, who had yielded place for a little while, assembled in the afternoon, at the same place, and without opposition, organized a Society, and passed the following res-

Resolved, That the freedom of speech and o ress, and the right to petition are invaluable to emen, and formidable to tyrants only.

Resolved, 'That we as American citizens regard that right as purchased for us by the costly treasure of the blood of our forefathers, as secured to us by that magns charts and palladium of American liberty, the United States Constitution, and as dearer to us than even life itself.

Resolved, That a voluntary surrender of that right by any American citizen or citizens for the purpose of appeasing the wrath of any portion of infuriated mob of lawless desperadoes, would be a it; so Mr. Segar had better pull up his fancy a stain upon the memory of our forefathers, and would be utterly subversive of American liberty,

Resolved, That the conduct of those ministers and others, who have insisted that the Bible justifies slavery, is abhorrent to our feelings, disgraceful to the christian character, and has a direct tenency to infidelity.

Resolved, That all churches without any excer tion whatever, that knowingly tolerate slavery within their communion, are to the extent of their participation in this sin, apostate from the faith of of Christ, impure and corrupt—sustaining vice and crime of the most disgusting character and darkest

Resolved. That it is the duty of all ministers the gospel, to lift their voice against slavery, as most shocking abomination, and flagrant sin against God and man, that no circumstances can

which it is the solemn duty of every christian, patriot, and philanthropist-of every man who fears his God, or loves his country, to do something towards the banishment of slavery and the slave trade from our land.

Resolved, That we regard all the calumny, slan der and misrepresentation, all the mobs, riots, burning of houses, destruction of presses, and property, and all the personal abuse and murder, that the friends of slavery and despotism, have resorted to in order to put down abolition, as an acknowledg ment on their part that our principles are so good

to that public meeting, to the county in which it met, and to the State." Poor man! he seems to part of it, which, as a nation, we most egregious- have some apprehension, that his triumph will be short; his grief would fain be poetical. It thus

"From the Anti-slavery papers of a late date we learn, that it will not be long, ere some portion of our fair heritage, will be visited by the withering influence of an Anti-slavery Convention. hope and trust it may not be Greensburg. er by far, would we prefer, was it absolut cessary, the unwelcome visit of a pestiferous Ital-

MR. CALHOUN'S RESOLUTIONS.

We always believed that the Senate, in the doption of Mr. Calhoun's resolutions, not only nitted itself to the support of slavery, but to the creed of nullification. The theory of our constitution and government, as stated in these reso lutions, is contradicted by the language of that instrument itself, and by the entire history of the formation of our Union. That Mr. Calhoun aimed to obtain from the Senate a new declaration of sentiment respecting the principles of the Federa compact, was explicitly avowed. In fact, we may talk as we please about these resolutions being mere abstractions, they embody the nullifica tion, pro-slavery creed of South Carolina, and ed for the first from the formation of our Government, was solemnly adopted during the last seasion by the Senate of the United States, Mr.

Resolved. That as citizens of Indiana, we feel a sippi, confirms the truth of these remarks. He which kicks his master, for the law recogn thus states the reason, nature, and tender Mr. Calhoun's meas

the municipal concerns of the others. Mr. Calhoun's resolutions expressly deny this; they assert the true principle upon which the government was organized, and for the first time this principle has been sanctioned by a soloun vote of the American Senate, in the adoption of the resolutions, thus affirming the doctrines laid down in the President's inaugural address."

R. J. BRECKINRIDGE, in a speech delivered Feb. 2d, before the Maryland Colonization Society, remarked,-" The abolition fanaticism is not a national, nor even an indigenous monster. It is a foreign, an English scheme, engendered more in reditary animosity to the republic, than in any enlightened, or even serious regard for the inter ests of humanity, not well understood."

A wise saying, this. So then, England has give en away twenty millions, and liberated 800,000 slaves, just out of sheer spite to the United States! If such be her hatred, what must be her love?

#### A NEW ARGUMENT IN FAVOR OF INTER-NAL IMPROVEMENT.

Mr. Segar at the late session of the General As sembly of Virginia, delivered a speech in behalf of a liberal system of Internal Improvement. The following is an extract from it:

"Sir, if you would place the Union of the American States upon a basis which nothing can shake; be INTEREST that basis. That is the foundation which never can fail Mutual dependence—reciprocacy of exchange—fre quent communication—these are the production of them, we tain the grand temple of American freedom. If then, we would prove ourselves worthy of our virtuous and noble ancesters—if we would hand down to our posterity that tich, proud, inestimable, incalculable, inheritance which came to us bright and pure from the hands of our patriot ers-if we would be a free, united, and a happy pee ple, let us cherish the policy of internal impro unite the east and the west-make our sisters of the west and political, and we place this precious union upon the rock of ages. And I tell gentlemen, that the opening of one line of communication between the James river and the valley of the Ohio, will do more to check the progress of which eloquence can make, and all the appeals which eloquence can make, and all the arguments that ingenuity can urge. Bring the citizens of the free States often among us; let them see the institution of slavery as it may eally exist among us; and they will never become ab tionists. And, if ever, in any ill-fated hour, the union must perish, which God, in his goodness, long, long, avert, we shall even then be benefited by having connected our selves with our sisters of the west. In the new organaiza ion of empire, they may unite with us to build up another abric of union."

The freeer intercourse the better. Bring the ci tizens of the slave-states often among us, let them know abolitionism as it is, and they will soon get sick of slavery. As for disunion, a new empire, the American community much less that of an and all that, Ohio and Kentucky will never allow

# A FAIR CHALLENGE.

The Western Presbyterian Herald having charged the editor of the Cincinnati Journal with being an abolitionist is well answered by this gentle

"But the Editor of the Journal is not only a yanker but an abolitionist. No one can fail to understand why this is lugged in. When some penny paper is desirous of exhausting upon a rival all the opprobrious names of his vo , he is sure to ring every possible change upon this late word. We have long since ceased almost to politicians to knock down an opponent with this terrible name, though we have certainly had our compassion some-times drawn forth by the writing of some poor wight who felt that it were better to have a viper fastened upon him

an such a name.

But with us the labor is lost. The Journal occupies equivocal position in relation to slavery. It maintains that he system was wrong in its origin, and is sinful in its connuance, that however men may close their eyes again truth, or by passion strive to suppress reflection, or what ever be the cause which keeps off conviction, still the main aining the institution of slavery is, in itself, a violation he principles of the gospel, and in its relations and conse-puences renders the laws of God a nullity so far as they infere with a master's will. It holds that the system ing wrong, morally, and politically, being contrary alike to the interest of the master, the slave and the community— that the immediate abolition of slavery having been proved by the examples of the West Indies, (as may be seen in the recent reports and letters of Thome and Kimball and Prof. Hovey.) to be not only perfectly safe, but salutary, and in fact, for the interest of all concerned, that emanciment on their part that our principles are so good, pure, just and reasonable, that justice, reason, and law cannot combat them.

Alas! what will the Lawrenceburg heroes do next?

He of the Greensburg Repository, seems to envy the happy fellow who drew up the mobocrats' resolutions. "They do honor," says he, "to the head that indicted, and the hearts that adopted them. They are emphatically a credit but if we understand the matter aright, these principles give into the indicted and the indicted in the several condemnation. We know not what Mr. Brackinridge may call abolition; but if we understand the matter aright, these principles give

but if we understand the matter aright, these principles giv to the editor a just claim to the name of abolitionist, though

connected with no society.

And nowelet us assure our brother of the Herald, And now let us assure our brother of the Herald, that there is a most exquisite luxury in speaking out our thought without disguise, and let us ask him, whatever his opinion may be on this subject, to come out and avow them frank ly and boldly. It is no time for concealment—it is an important public question, upon which, so far as his reader have depended upon his columns, they have been kept it darkness, while ceristendom is in motion. There is a re sponsibility resting on editors in Kentucky, at this moment especially on religious editors, which cannot be met by attempts to excite adjumentation. If Mr. Braskie especially on religious editors in Kentucky, at this moment, especially on religious editors, which cannot be met by attempts to excite odium against others. If Mr. Breekin-ridge will give us his principles on this subject, if we differ in any respects from him, we will not attempt to put him down by a name, but will meet the principles by fair and open argument."

# SLAVERY ILLUSTRATED.

for an assault upon her mistress. The Free Trader says two trials had been held on this case, each of which resulted in the jury being unable to agree upon a verdict. The statute under which the girl was indicted, requires that in all assaults by a slave upon a white person, with an intent to kill, except in cases of resistence to lawful chastisement, the State is bound to prove that the act was committed with express malice, to render the offence capital; if a case of implied mulice only is substantiated, the punishment does not affect life, and is reduced to whipping. In this case the higher offence was charged in the indictment, and the jury returned a verdict of guilty. How this matter was a A negro girl was tried at Natchez a few days at

Slavery has its own code of ethicks. The inerest of the master is the standard of morality in the slave. According to the revised code of Virginis, there are seventy-one offences for which the nalty is DEATH, when committed by slaves, and imprisonment, when by whites. Christianity says, from him to whom much is given, much will be required; from him to whom little is given, little will be required. Slavery completely rever-

The following case published in the June on ber of the Law Reporter, by Weeks, Jordan & Co., is another illustration of the justice of this

The details of one of them would be almost incredible, it not come in the shape of a judicial decision. We rethe case of Hinds et al. vs. Brazealle et al., p. 33, where decided in Nachez last January. The facts were the was decided in Nachez last January. The facts were to Elisha Brazealle left Mississippi, where he permaner resided, sometime in the year of 1826, and took with to the State of Ohio, a negro woman and her son, J Monroe Brazealle, for the purpose of emancipating the and with the intention of then bringing them back to State. He accordingly executed the deeds of emancipa whilst in Ohio, and returned with the negroes to his large the second of the large transfer. lence in Jefferson county, where he continued to reside it his death. By his will, executed after the deed, he r ed the fact that such a deed had been executed, declar of the fact that such a deed had been executed, declared in a intention to ratify, and devised his property real and permit to the said John Monroe, acknowledging him to be his on. His executors proved his will, and took charge of the tate, and have continued to hold it, and receive his profits. the deed of emancipation was void, as being contrary to the laws and policy of the state, and that being so, the said John fonree was still a slave, and incapable of taking by devise or

olding property. Such being the facts, the Supreme Court of Appeals decided, that the deed of emancipation was void; that John Brazealle and his mother are staves, and belong to the the estate of the father of the former and the husband of the latter, and that the estate goes to distant relations who claim it in this suit. When it is recollected that many persons in Louisiana and Mississippi live in terms of the greatest affection with Quadroons who are often very beautiful: that the one in this case had lived with the tes years, and his son had been educated as the heir of a we thy man, and that the father and the husband, in this case, took pains to go hundreds of miles to prevent those he loved ever being slaves: when this is recollected, and that these individuals who are perhaps as well educated as the most wealthy here, are to be sent into hopeless slavery, and see the property rightfully theirs, go to distant relatives, it is difficult not to exclaim with a great and good man—" there is a mystery in truth more awful than the most cunning fiction hath ever devised."

#### BEAUTIFUL EXTRACTS.

From editorials in the Colonization Herald "The most incredulous even among moderate and co-ientious abolitionists, must now be convinced that mend

ity is a characteristic feature of abolitionism. It remain or these persons to determine with what propriety and sho f justice and humanity, they can allow their names, to a pear among the worshippers of so monstrous an idol; a thing which its deluded followers would fain erect on the prostrated allars of Christianity, and the ruins and degra-dation of its ministers."

Referring to the abolitionists, in another article. the Herald says-

"We conclude by saying, may the Lord forgive you— may the sons of Africa forgive you as an association of the most designing hypocrites and senseless functics that ever troubled a nation's peace, and periled and disgraced a noble

Speaking of the article published in our last umber, under the head of "News from Liberia."

"Desperate at the now almost daily eviden cess and prosperity of African colonization, the abolitionist stop short of no meanness, misrepresentation and untruth by which they hope to retard and injure this great and glo rious cause. Amongst their late pitiful devices was that of circulating a handbill, and extracts from two letters, headed NEWS FROM LIBERIA."

Again,-

bipeds of the buzzard live on moral putrescence, assume the privilege of selecting one portion of gurbage for their own use, and leave the other, with a protestation that it is very sweet and savory, and fit food for the rest of mankind?"

Let truth, then, be the mould in which the public mind in this country shall be cast, if we would make it the instru-ment of blessings to the world heside. America belongs not exclusively to those who claim and enjoy her. She is the birth-right of the place of men. She is, in one sense, the hope of the world. And it is this fact which invests our political principles and civil institutions, with momentous importance. Let us labor and pray for their preservation, that they may be wafted to other climes, and be handed down with virgin purity, to the generations that are to follow.— For if the stars of hope that now glitter upon our banner, he extinguished, the night of despair will gather around the ne extinguished, the night of despair will gather around the world. If the genius of liberty expire on the earth, Ameri ca will be her tomb; the star-spangled banner will be her winding-sheet; and the groans of the oppressed, in al

inding-sneet; and the funeral dirge.

New Orleans Observer, FUDGE !- The groans of nearly three millions of the oppressed people of the South are already chaunting her funeral dirge.

The New York and Boston female anti-slavery societies, having resolved to observe the LAST MONDAY IN JULY, as a day of fasting, humiliation and prayer, invite all sister societies and individuals interested in the same cause to join them in concert upon that day.

By order of the societies, MARY S. PARKER,
MARY A. HALSTED,
Presidents. HENRIETTA WILCOX, & Secretaries.

M. V. BALL, The Editors of the Herald of Freedom, Friend of Mar Pennsylvania Freeman, Philanthropist, and others favorable to the cause, are respectfully requested to insert the above in

# AMALGAMATION.

The Mobile Advertiser advocating the cause the Colonization Society, says-

"But if this was not the case, the object of the society is one that recommends itself to the hearty co-operation of every southern gentleman who desires to protect the blood of his posterity from the possibility of contamination by amalgamating with the negro race. We say possibility of contamination, because if those who are laboring to get free negroes out of the country, are to be branded as abolitionists, and have to desist from their humano and patriotic work, the curse of free negro population must forever remain and increase upon our bands, until an amalgamation of the race, in time, will become inevitable.

Rather a poor reason, to urge on "Souther rentlemen," in behalf of colonization. Read the following, from the Pennsylvania Herald and Sen tinel of 26th ult.; and see how fearful these south ern gentlemen are of contaminating their pure Sax-

[From the Herald & Sentinel.]

Extract of a letter from a gentleman in one of the large towns of Mississippi, to his friend in this city.

"I have this morning received a letter from from which, as well as from the papers, I learn that you city has again been cursed with a mob. It has always seemed strange to me, that there should be such an opposition to the discussion of the slavery question in the free

The Christian Statesman of July 6th, contains ngular letter addressed to the editor by Z. Kingsey, a Florida planter, giving an account of his Colonization experiment, made in the island of Hayti." The result was that having a colored family and children, he had settled his son, son's wife, their children, and several colored people whom he had liberated, in that island; and they now are all living there in the enjoyment of most every thing that can make life pleasant.

What interests us most however, is the good sense with which he speaks of our relations with Hayti. It has been the policy with slave-holders hitherto, rather, to let our commerce suffer, than to treat the Haytians with that respect which a sovereign and an independent people may justly claim. Mr. Kingsley takes the right view of this matter, The concluding part of his letter is as follows:

"As France has now consented to the independence of Hayti, to which it has formally relinquished all its claims, I will say a few words, in answes to some objections which I have heard made by very prudent people, to the policy of encouraging the growth and cultivation of the Island of Hayti, which objections, I presume originated in the fest of having a free colored Government and powerful people, so near to our own slaveholding States. If this evil of situation, arising from a natural cause, could be obvisted it. nation, arising from a natural cause, could be obviated, i certainly would be prudent to remove it. But as Hayti en oys so many permanent natural advantages over any equal portion of our neighboring continent, either as it relates to climate, soil, or situation, moreover its great extent and exraordinary fertility, renders it capable of supporting a large population, of at least fourteen millions of people, which, in-dependent of all our efforts to the contrary, will fill up by na tural increase in a few years, would it not be our best pey to cultivate a friendly understanding with this formi ble people ? improve their moral habits, and advance their civilization as fast as lays in our power? Hayti was formerly the commercial emporium of the western world; it supplied both hemispheres with sugar and coffee; it is now recovering hast from a state of anarchy and destitut brought on by the French Revolution. Its Government stands on a very respectable footing, and it only require capital and education, to become a country of great com mercial importance, and able to supply the whole consumption of the United States with sugar and coffee. The Euro ns are now taking advantage of this state of hings, and are cultivating a friendly course with Hayti. Is it not our best policy to profit by the natural advantage which we have over them, circumstances peculiar to our situation, and encourage as far as possible the industrious and most respectable part of our free colored population, especially the agricultural part, to emigrate to that country, now mostly vacant, which is within a week's sail of our coast? The natural prejudices of those emigrants toward the country of their birth greatly tend to promote a reciprocal national attachment, and ould produce harmony and good will by an assimilat manners, customs, and language, tending to strengthen the chain of commercial relations much to our advantage. Finally, sir, I have to observe that if any colored people of

the above description should apply to you for further info mation regarding Hayti, you may assure them of a good re-ception at George Kingsley's establishment near Portor Plate, where they will find a plenty of good land to cultiuste, which they may either rent or buy upon the most liberal terms; and that six months' labor as agriculturists, will render them entirely independent of all future want of prevision. You may also assure them of Hayti's being com paratively a much healthier country than any of our sea oard countries, south of New York,

I remain, very respectfully, your most obedient.

C. KINGSLEY, a Florida Planter He talks like a man of sense. The island o Hayti will stay just where it is; slave-holders can not cut its moorings and send it to the South Seas neither can they check its population and rising commercial importance. Free it will be, and for midable too. Better every way, especially fo the South, that it be friendly, than hostile. (As to Mr. Kingsley's Colonization schemes, they are vi-

# THOMAS MORRIS.

It is an honor to Ohio, to be represented in Congress by such a man as Thomas Morris.

With his sentiments on general politics we have nothing to do; but the position he had taken in relation to the cause of human rights, must command the deep respect of every friend of man .-His course, during the session of Congress which has just closed, on all matters affecting this great cause, has been frank and independent, distinguished by sound sense and unflinching integrity. Whenever the holy principles of liberty have been concerned, party has been forgotten, the man has risen above the partisan. The late Whig Convention at Columbus, having

passed certain resolutions implying that Mr. Morris has not sustained and represented the settled and leading principles of a large majority of the people of the state, this gentleman thought proper to address them a letter, stating and vindicating his course as a Senator. The letter was published originally in the Ohio Statesman, and is now circulating in the several Democratic papers. Nearly one fourth of it is devoted to an exposition of his conduct in relation to the slavery question and its collaterals. His candor and fearless honesty are a noble lesson to politicans.

One thing is a little remarkable. The papers of the party, many of them violent in their hatred of abolition, publish the whole letter with laudatory comments, not even excepting to his old fashioned devotion to liberty and equal rights. The following is the part alluded to.

"The general charge is that I 'have not sustained and represented the settled "nd leading principles of a large majority of the people of the State." I can by no means admit the correctness of this allegation; but if the convention is to be understood as meaning the Whigs, exclusively, I beg their pardon, for I never have been able to learn the settled and leading principles" of the Whigs are. Adams declared, I believe, his opinion on the subject, do not know that I could agree with that gentleman, was very unkind in the Convention not to have publish e genuine Whig principles for my informs

To the People I feet a high responsibility and will answer to them at a future day. My business now is with the Whig Convention, and in answering the charges which they have made, I most willingly appear on trial before the peo-ple of the State. I should not fear a verdict from the great body of the Whigs themselves.

I have endeavored to maintain the state in the free and full exercise of all their rights, from the encroachments of

full exercise of all their rights, from the encroathments of the power and action of the general Government. The Whig Convention, no doubt, fond of a consolidate, splendid Government, think this a fatal error.

I have advocated and voted for the liberty of speech, and the freedom of the press as the undeniable right of every clitizen. The Whig convention must have been of an entirely different opinion, if sincere in the broad assertion they have made.

I have contended for the right of petition as belonging to every reasonable being, subject to the laws of the country. The Whig Convention must be considered as denying this right. They no doubt, would confine it to a selected few who should be judges, both of the form and matter, for which the many should position.

I have opposed, and voted against, the further extension of slavery in every case in which I was permitted to do so

which the many should pelition.

I have opposed, and voted against, the further extension of slavery in every case in which I was permitted to do so by the Constitution. The Whig Convention must undoubtedly have viewed slavery with a very favorable eye, and felt willing for its extension into every State in the Union. As they paid a very high compliment to the honorable William C. Preston, of S. Carolius, the presumption is strong, that they were in favor of the admission of Texas into the Union, and of hanging Abolitionists, the opinion of the last General Assembly of the State to the contrary notwithstanding.

cention probably thought this trade an honest mode of tur

vention probably thought this trade an honest mode of turning a penny, and have set me down a political heretic in this matter also.

I have opposed the system of speculation in Public Lands, and have endeavored to secure the sale thereof to actual estiless at reduced prices, in proper quantities. The Whig convention no doubt, believing that the laws ought to provide for the rich and leave rich to take care of the poor, have condemned me in this also.

I have opposed the practice of members of Congress, who had an interest in banks of voting that their own bank paper should be received for public dues, and that they should use the same paper in the purchase of land script, or the purchase of public land, for the purpose of sale and speculation. The Whig Convention, no doubt, must have been of opinion that such practice was but a "fair business transaction and very laudable employment for members of congress."

I have voted against substitute the

I have voted against subjecting the papers and packages carried in the mail, to inspection and detection, by the different Post masters. For this also I am condemned by the Whig convention, as having not sustained the opinion of a darge majority of the State.'

of the State,' nded that all men are born equally free and I have contended that all men are born equally free and independent, and have an indeputable right to life, liberty and the pursuit of happiness. In this particular I have a doubt, I am entirely antipode, to the Whig convention.—This, with them was probably deemed my worst hereay, as I have never been able to discover that it formed any part of the faith of the trace while.

I could extend the comparison, and show the difference between the Whig Convention and myself much farther but time will not permit."

## New Hampshire Conference.

This Conference commenced its session for the present year, on the 4th inst., at Danville, Vt. Bishop Morris presides. The first of the following letters, as the reader will perceive, has been forwarded by the order of the Confer-

DANVILLE, Vt. July 7th, 1838 Mr. Editor,—I was directed by the New Hampshire Journal for publication in Zion's Watchman. E. J. Scott, Sec. of Con.
"Resolved, That it is the sense of the conference, that an

attendance on the part of any of its members, on abolition conventions, delivering abolition lectures, or circulating abolition periodicals does not involve immorality, or militate gainst his ministerial character."

The president decided that the resolution was not in order,

but if an appeal was made from his decis ence, he would put to vote the motion to appeal, on condi-tion that his decision, together with a bill of exceptions, if he chose to present them, be recorded on the journals of con The motion to adopt the resolution was then put and prevailed; sighty-nine voting in the affirmative, and one in the

Whereupon the bishop entered the following exnegative. ception.
"Whereas, I decided that the foregoing resolution was out of order on the ground that it approved what the General Conference condemned—and whereas an appeal was taken from that decision—and whereas the appeal was sustained,

my decision overruled and the resolution adopted,
"Therefore, I except to the said resolution in part. I allow that, tatendance on abolition conventions, delivering abolition lectures, or circulating abolition periodicals, does not involve immorality. But I except to the expression that these things do not 'militate against the ministerial character,' of any member of this conference, and I except or the reason that the last General Conference exhorted th numbers and friends of our church 'to abstain from all abolition movements and associations, and to refrain from patconizing any of their publications,' and also expressed 'the olemn conviction that the only safe, scriptural and prudent way for us, both as ministers and people, to take is, wholly to refrain from this agitating subject (of abolitionism) which s now convulsing the country, and consequently the church m end to end, by calling forth inflammatory speeches, pa-

pers and pamphleta.' See pastoral address. "THOMAS A. MONRIS." A true copy—Attest, E. J. Scorr, Sec. of Con. Will the editor of Zion's Herald copy the above, and E. J. SCOTT

## CONVENTION QUESTION IN KENTUCKY.

In a majority of our exchanges in Kentucky, comparatively little is said respecting the convenion-question; but we must not therefore infer, that it excites faint interest in the public mind.-There is reason to believe that on this subject far more is felt than expressed; which will be made manifest, in due season. From intelligence gathred from several sources, we are preto be altogether surprised, should the people decide in favor of a convention. With regard to slavery, the people of Kentucky are evidently in the twilight; they are more and more impressed with the necessity of emancipation, but how to effect this great object, seems to them a mystery. All their perplexity on this point arises manifestly from their repugnance to any scheme of abolition which shall leave the freedmen among them. They would conjoin expatriation with emancipation. This it is that perplexes them, and makes the work appear so stupendous. And no wonder: to such a work the resources of Kentucky are unequal. Let them dismiss this impracticable idea of colonization from their minds, and take counsel from the great experiment of emancipation in the West Indies, and darkness would no longer rest on the path of duty.

That our readers may have a specimen of the way in which they handle the matter in Kentucky, we make the following extract from an address by a Farmer to the people of Kentucky, published in several of the papers of that state. It is an appeal in behalf of a convention, on anti-slavery grounds. "Whether the defects of the general provisions

of our constitution, are of a tendency so grievous as to make it worth the time and trouble it would cost to amend it, I am not disposed to decide.-But here another very grave inquiry presents it-self to the mind of every reflecting man of the community. Does our constitution authorize the existence of any evil of a serious and distinct character, that is calculated to endanger the peace. safety, and happiness of posterity; against which it is our incumbent duty as fathers and patriots to guard with all possible vigilance and foresight?— To this inquiry you will answer that there is an evil, a great one, a grievance, a sad one, the conse quences of which are of a character so dreadful. hat it spreads a gloom over all our prospects. whenever we suffer ourselves to think upon the melancholy subject. And does the constitution of our State authorize, or even recognize, the existence of an evil so enormous, that the bare con templation of it, causes you uneasiness? Yes, you will answer, our constitution authorizes this evil, which like an inward ulcer, is constantly gnawing upon the very vitals of our State. I as you then, is there no hope, that time will gradually eradicate this evil, and free the institutions of our country of all its direful consequences? You are swer no; you have no such hope, the evil is of such a nature, that it increases as time rolls on, and in proportion to its increase, it weakens our means of overcoming it. It enfeebles our bodies. It paralizes all our faculties. It creates invidious distinctions between our citizens. more wealthy to look with contempt on their poorer neighbors; and the poorer class, to look with jealousy, envy, and distrust upon the more wealthy. It arrays one portion of our population It does not strengthen us by a against the other. nity of interests, but weakens us by division. It creates a grand division of our population; it is the cause of idleness and effeminacy on the one part, and recklesness, deception and discontent on the other. It wears out our soil, lavs waste our land, and depopulates our country. It drives from our limits the hardy yeomen of our State; our only means of defence in time of danger, and supplies their place with a population, that weakens our means of defence, in proportion to their numbers. In a few years more we shall be rendered

unable to resist a foreign foe, or our still more to be dreaded, internal enemy. In fine, it is an ev which cannot be justified either upon the ground

Alas! if there be no mistake in what you say, the evil is truly an alarming one. The frightful nicture which you have drawn of the monster that now sucking the life's blood of this hitherto happy people, has awakened me to a sense of our n! And the manly freedom with which you have disclosed these startling facts, has so far served to remove the scales from my eyes, that I can now plainly see the brink of the precipice upon which we are standing. We now all see that we shall have to face the enemy. And we can look forward to no period when we can engage in the contest with better prospects of success than the present. We know that now we are the strongest, but we know also that he is rapidly increasing in strength. It is time therefore, that we should all freely commune together, and while we have it in our power, calmly concert a plan for his ultimate overthrow. Oh Slavery! thou bane of ancient Republics! We have traced thee by thy blood-stained trail, and by the desolation, misery and ruin that thou hast spread in maformer haunts! Thou deceitful fiend! ad thee here. We nursed thee tenderly. We looked upon thee as a friend; but thou hast ecome our worst, our bitterest enemy. My countrymen! have you looked upon this gloomy picture? Have you viewed it in all its dismal deformity? Have any of its features been too highly colored? Does it not rather fall short of porraying the horrid reality!

Then I conjure you to reflect well upon this momentous subject. I appeal to your patriotism! I appeal to your love of justice. But above all, I appeal to the interest you feel for your own welfare, and the future safety, happiness and prosper-ity of your children, and your children's children. Now is the time to reflect; the time for action is near at hand. There is danger in delay!

Yes, you are ready to say, our imaginations are often visited by these melancholy reflections.— They engage our serious thoughts by day; and nes placed their arrival at a distance. But begin to feel, that their approach is near. We see it in the fanatic abolitionism of the north; and in the reckless nullification of the South. On either side, we know by the smoke and dust that fill the atmosphere, that a storm is gathering. which threatens to burst with all its horrors, upon this ill-fated land. We would therefore gladly. gladly would we free ourselves and our country an evil fraught with so much mischief. We would gladly avert the impending danger and threatened ruin, but we know not how to go about

Well friends, "come now, let us reason togeth er." In a multitude of counsellors there is wisdom. We know that our black population in their pre sent condition is our greatest evil; and we feel assured that it would not remedy the evil, to emancipate and turn them loose amongst us. The very thought of such a course, is at war with all our habits, and irreconcileable to all our feeling. Many, very many of us, are willing and ready at any time, to surrender our claims to them as our that despotism is an evil, but liberty is a greater 10 1-2 o'cl'k. property, whenever they can be removed to a country, where they and we, would be equally out of the way of each other. But if they are to remain here, we are of opinion, that we can place them in no situation, in which they would e better contented, and better provided for than they are now. Still we can but deplore this lamentable fact, that they are rapidly gaining upon the whites; increasing more than thirty-nine per centum, while the whites increase only nineteen per centum. A few years more will give to them the advantage in numbers that they have already osophy in our country. in hardy, robust constitutions, and we have reason to believe that as soon as their numbers equal made to free themslves from bondage. It is true, as we believe and devoutly hope, that the greater portion of the present generation need to apnd, but little danger from a servile insurred tion. Yet we are pained with the contemplation of the awful calamities that await, and which, we are entailing upon our children, when we remember that only sixty-two years have elapsed since the declaration of our independence, and behold the immense gain of our black population over that of the whites in the slaveholding region of the United States and particularly our own State, and when we consider that according to the same ratio of increase, the next sixty-two years will give to the blacks an advantage in numbers of near

tion may be to the reason of some. Yet our own country presents at least one instance wherein the sins of the father may be visited on their children to the third and fourth generations: the fears and premonitions of which have already driven from our most fertile regions, a large portion of our most valuable population to increase the strength, the wealth and importance of our younger sisters, Ohio, Indiana and Illinois. And many of us who yet remain here, have come to the determination that if we cannot succeed in banishing the evil from our State, that evil shall banish us and our

,000,000, if some timely steps shall not be taken

ok forward with horror to the time when our

ominations, will be forced upon our country as

our only alternative for self-preservation. Every

candid man must admit that slavery had its origin

in sin, though this sin may not lie at our door as

a people, and however irreconcilable the proposi-

by the State to check that increase. We can but

fields are either to be fertilized by the blood of

Fellow citizens-"I speak unto you as unto

I ask you, where is the policy of sustaining that provision in our constitution which is calculated to banish from our country that class of our popplation which constitutes our only population which constitutes our only fortress of strength and bulwark of defence, in time of danger, to make way for another class that weakens our means of nce in proportion to their numbers? Again. If "God is no respecter of persons," can He upon the principles of Divine justice, look with comacy upon the attempt of one portion of hi creatures to fasten upon another portion uns of perpetual slavery? Let us lay aside all selfishness! Let our practice be according to our professions. Let us do even unto others that which we would have others do unto us! Then let us all go forward calmly and quietly, but Then let us all go forward caimly and quietly, but independently, at the next August election, vote for a convention. Let no one stay at home and flatter himself that the measure will succeed without his aid! Let us remember that a majority not of those who may actually vote, but of all the freemen in the State entitled to a vote, is required to authorize the call of a convention; and also that this majority is required at two successive elections. If therefore the measure shall receive the sanction of a majority of all the freemen of the State, at our next August election, there will still be no convention unless the same thing is repeated at the August following. So that every citizen will have twelve months to reflect upon the propriety of his first vote; and if he thinks proper to change that vote, he has the right to do so at the succeeding election, and thereby place his vote upon the call of a convention, which however would only have the effect to throw up heals. independently, at the next August election, vote for a convention. Let no one stay at home and e succeeding election, and thereby place his apon the call of a convention, which howeveald only have the effect to throw us back a would only have the effect to throw us back a wyears in our progress; and we should then are all our work to do over again with increased done in the West indies, and how it was brought about.—

Thome and Kimball's book will furnish thrilling portions.

of the present policy, or the future safety of our that this matter is ever to rest until something shall be done to remove the evil which now has become so manifest and so prejudicial to all our interests and all our hopes.

> DE TOCQUEVILLE'S "DEMOCRACY IN AMERIca" is highly spoken of by the American press; and, we doubt not, is a very profound work .-Our editors seem to think he is the only foreigner who understands correctly our peculiar institutions. The Colonization Herald speaks of his book in high terms of praise: Why, we may gather from the concluding paragraph of the following extract from this writer.

"If we reasoned from what passes in the world, we shoul almost say that the European is to the other races of markind, what man is to the lower animals; he makes the subservient to his use; and when he cannot subdue he de troys them. Oppression has at one stroke deprived the descendants of the Africans of almost all the privileges of humanity. The negre of the United States has lost all remembrance of his country; the language which his forefathers spoke is never heard around him; he abjured their country the language which his forefathers spoke is never heard around him; he abjured their religion and forgot their customs when he ceased to belong to Africa, without acquiring any claim to European privile-ges. But he remains half way between the two communiges. But he remains half way between the two communi-ties; sold by the one, repulsed by the other; finding not a spot in the universe to call by the name of country, except the faint image of a home which the shelter of his man-ter's roof affords.

ter's roof affords.

The negro has no family; woman is merely the temporary companion of his pleasures, and his children are upor an equality with himself from the moment of their birth,— Im I to call it a proof of God's mercy, or a visitation his wrath, that man in certain states appears to be insensible to his extreme wretchedness, and almost affects with a de-praved taste the cause of his misfortunes? The negro, who is plunged in this abyas of evils, acarcely feels his own ca-lamitous situation. Violence made him a slave, and the abit of servitude gives him the thoughts and desires of a siave; he admires his tyrants more than he hates them, and finds his joy and his pride in the servile imitation of those who oppress him: his understanding is degraded to the level

The negro enters upon slavery as soon as he is born often visited by these melancholy reflections.—
They engage our serious thoughts by day; and they haunt us in our dreams by night. We see the evil; we feel the evil; we dread the evil.—
We look upon its disastrous consequences, with the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death. And like death, we have hitherto in the same terror and the same certainty that we do upon death.

If he becomes free, independence is often felt by him be a heavier burden than slavery; for having learned in the course of life, to submit to every thing except reason, he is too much acquainted with her dictates to obey them. A thousand new desires beset him, and he is destitute of the knowledge and energy necessary to resist them: these are masters which it is necessary to contend with, and he has learnt only to submit and obey. In short, he sinks to such a depth of wretchedness, that while servitude brutalizes, iberty destroys him."

Our readers will detect the plea for slave-holders and slavery, for despots and despotism, couched in the last paragraph. It is false, absurd, and injurious; making war on the interests of the Many, ministering to the interests of the Few. It is a plea, urged with the same zeal by the advocates of despotism in the Old World, by the apologists of despotism in the New World, by the Gradualist, the Colonizationist, and the Defender of Slavery. They all, or nearly all, will allow evil; that slavery brutalizes, but liberty destroys. Therefore, let the tyrant alone: let the chain still rust round the soul of the slave; let the midnight of despotism still rest heavily on the oppressed of all lands: keep them in darkness, till they can see; fetter their limbs, till they can walk; treat them as beasts, till they become men.

Such is the philosophy, such the practice of despotism. This philosophy is the popular phil-

It is reiterated among us again and again, that the nations of Europe are not prepared for freeenjoy freedom. How can it be expected that men should learn to act like freemen until they are free? But this is not, we repeat it, the American otion.

England, France, Germany, are not fitted for freedom, say our sages; and the newspapers echo it. Meanwhile, all of us, from the statesman, who worms himself into power by the slimy path of deceit, to the drunken patriot who knows an election-day chiefly by thefact that then it costs him nothing to get gloriously drunk, but his vote; all of us feel wondrously self-complacent at the idea that we, the great American nation, are the only people on earth, disqualified by superior virtue and intelligence, to be slaves. our own offspring, or abolitionism, with all its

"In short," says De Tocqueville, "he [the slave,] sinks to such a depth of wretchedness, that while servitude brutalizes, liberty destroys him." We need to inquire no further why the Colonization Herald is in love with De Tocqueville; or, why the American press pronounces him so sagacious. In this single sentence, he becomes an apologist for the continuance of the system of slavery. As to the sentiment of De Tocqueville. who appears in the last paragraph to have been more intent on rhetoric than philosophy, we have but one remark. 500,000 slaves in the West Indies, at least as deeply degraded, as much "brutalized" as the Southern slaves, have been entirely and unconditionally liberated, within a period of four years; and yet, "liberty has not destroyed them."

# FIRST OF AUGUST NEXT.

It is recommended by the Emancipator, that the 1st of next August be celebrated all through the country by abolitionists. This is a good idea That day will be rendered illustrious by the immediate and complete emancipation of nearly half a million of slaves. Let the friends of freedom everywhere on that day lift up voices of rejoicing; let them give thanks unto God, take courage, and regard this stupendous revolution as the harbinger of a jubilee in our own land.

"On the First of August next," says the Eman cipator, "then we shall be able to point our inquiring friends to a case of abolition worked out; an actual ex-

Many papers in the Emancipator for a few weeks pagive additional materials. Get the people together if ble, and inform them of THE FACTS which the xxv. 35; Duet. xxiii. 15; xxiv. 7, 17; Jon. vi. 14; xv. 20; xx. 10; xxiv. 13; xxix. 11, 15; xxxi. 16; xxxvi. 16; Psal. xx. 10; xxiv. 13; xxix. 11, 10; 1xxl. 16; xxxvl. 16; Pall. x. 17; xii 5; xil. 1; 1. 16; 1xxii. 12; 1xxii. 3; Prov. iv. 20; xiv. 31, xxii. 16; xxii. 22; xxiv. 11; xxxi. 8; Isa. i. 16; xiv. 2; xix. 20; xxxiii. 15; ii. 22; 1viii. 1, 6—12; Jer. v. 28; vii. 5; xxi. 12; xxii. 23; xxiv. 10, 11, 17; Ezek. xxii. 29; xxvii. 13; Dab. iv. 27; Jodl iii. 3; Anos îi. 6; Narum iii. 4; Mall. ii. 10; iii. 5; Mat. v. 7, 11; 19, 44; ix. NAROM II. 4; MAL. II. 10; III. 5; MAT. V. 7, 11; 10; 44; IX. 13; xv. 44; Lukb iv. 18; x. 36; 1. Con. vii. 21; 23; Epu. vi. 1; iii. 12; 1 Tukse. iv. 3; 1. Trx. vi. 1; Prierm, 16; Hen, xiii. 3; Jam. ii. 6, 10, 13; iii. 17; v. 1, 4, 5; 1 Pri. ii. 2, 18; 1 John, iii. 17; Rev. xviii. 11—13.

NEW WAY OF CELEBRATING 4th OF JULY. Boat Run, (Clermont co., O.) July 9th. 1838.

DOCTOR BAHLEY:-Believing that you will be pleased with our new mode of promoting the anti-slavery cause, I send you a brief account of the manner in which the Fourth of July was celebrated last week in New Richmond. At an early hour large assembly convened in the Presbyterian church, cheered as they entered by instrumenta and vocal music performed by a sweet choir. Be ing seated and the introductory ceremonies over the attentive and delighted audience were addressed by seven young men in succession, delivering speeches previously committed to memory, all having a direct bearing upon the great principles of universal liberty, the accompanying odes, also, be ing composed in reference the same great subject Neither stamping of feet, clapping of hands, firing of guns, nor drinking of toasts with intoxicating iquors, had any thing to do with the order of the day. The scene was too sublime for such accompaniments. The fire of rising genius tempered with the holy spirit of freedom, sparkling in the countenances of the youthful speakers, kindled in the auditory a kindred flame; while a deep and thrilling sensation pervaded the whole congre gation. At the close, the people retired in good order, unmolested, to their own or their friends houses, partaking of a private instead of a public dinner. And now, Mr. Editor, do you not think such a celebration preferable to those distinguished by pseudo-republican boasting, and stimulated with whiskey and gun-powder.

Respectfully yours, DANIEL PARKER. P. S. I send you the order of exercises.

ANTI-SLAVERY CELEBRATION OF THE FOURTH OF JULY.

ORDER OF EXERCISES. SINGING (accompanied by instruments.)

PRAYER By the Rev. JAMES BLAKESLEE. SINGING. ADDRESSES.

Tho's. Q. ASHBUNRN, Extract from Henry B. Stanton's Speech. WM. T. PARKER. Extract from

Wm. Hamilton, Speech of Alvan Stewart. SINGING.

DAN'L. BARBER, Speech of Mr. Slade in Congress. JAS. K. PARKER, Address on the death of Mr. HUGH K. RATCHFORD, Defence of Northern La

borers. (By Mr. Naylor in Congress.) SINGING.

BENEDICTION. JA'S. K. PARKER, Sec'y.

CONVENTION OF NEW SCHOOL MEN. The Convention of New-School-men, preparatory to the meeting of the Cincinnati Presbytery, was held on the 17th and 18th inst, in the 3d. Presbyterian church of this city. The subject of slavery coming up for consideration, the Convention agreed to adopt a resolution, reported by a committee, solemnly re-affirming all that part of the abolition act of 1818, which relates to the sinfulness of slavery, and the duty of taking speedy and effectual measures to abolish it. One or two members objected to the resolution, not because they did not concur in the sentiments contained therein, but they deemed its passage at this time inexpedient. Professor Stowe thanked God, that at length an opportunity was presented, when the church could speak out on this subject, without injuring any one. It had now a chance of vindicating itself from injurious imputations. They were gathering together the fragments of the true church; they were about making a fresh start .-It was proper then they should go back to first principles-start right-start without tolerating a single corrupt principle.

Mr. Rankin thought that the highest expedien cy was to please God. The church had already compromised with sin-had tolerated a system of inding oppression within its bosom; and God had cursed her for it. She was now rent in fragments! The cry had been year after year, "touch not this subject now; it is a delicate one; it is agitating; it will destroy the peace of the church; it will produce division." "Peace, peace," had been the cry, but "there shall be no peace, saith my God, to the wicked."

They should learn wisdom from the past. They were now about to begin again-let them begin right; let them disregard popular opinion, and be actuated only by one motive-that of pleasing God. They had now an opportunity of purging hemselves from the sin of slavery; let them beware how they neglected it.

The members, with the exceptions already noticed, appeared to concur in these views, and the resolution was passed, with but one dissent-

CINCINNATI PRESBYTERY,-This Presbytery net on the 18th inst.

The aves and nays being called for on a resolu tion, which we presume was regarded as a testresolution, it appeared that there were 28 new- to quote in our next paper. chool members, 18 old-school. A division took place on the spot, the old school members declaring themselves, we believe, the Presbytery, and adjourning to another place; while the new-school nembers still continued to transact business.

FREEDOM OF DEBATE IN CONGRESS.

The following are the names of the represents ives from this State, who voted to sustain the decision of the Chair, that Mr. Adams was out of order, because he chose to illustrate his argument in a way, which the Speaker pronounced irrelevant. A vile decision, this; such as never would have been sustained by any other legislature than our gag-Congress.

Of the Van Buren men—Thomas L. Hamer, H. HUNTER, MATTHIAS SHEPLER, and D. P. LEADRETTER.

Of the Whigs-John W. Allen, A. W. Loo-

The following members voted against the decision. Patrick G. Goode, Thomas Corwin, Samson Mason, Elisha Whittlesey-all Whigs. No administration members voted against it.

If the abolitionists do not use all proper efforts to keep these gag-men out of Congress, they will be false to their principles.

J. K. PAULDING .- The "Spy in Washington," orrespondent of the New York Courier and Enquirer, mentions Paulding's "bold, efficient, and aseful stand against fanaticism and abolitionism." as that which has particularly commended his

new appointment to the good will of all parties. Some of our good divines at the north, have done as much service in this way, as Secretary Paulding. Cannot the Grand Protector of Slavery reward them? Pity that they should toil for ought! By the way, the Southern clergy have roved themselves so able champions of a sysem which compels men to work without wages, t might be well for the Southern people to disense for a little while with their pastoral services. and send them to Congress. In such a case the system of gag-law would be perfected: even John Quiney Adams would stand no chance at all.

QUARTERLY SUBSCRIPTION PLAN AND PLED-

Pledges and Quarterly Contributions need not aterfere with each other. This week we send to the Secretary of each Society in the State, a printed plan for a quarterly subscription, which we trust will be circulated for subscriptions, so soon as received. Our friends must see, that we are intent on this thing.

We doubt not that there are many who in addition may be prepared to transmit to our Treasurer, extra donations. A few weeks since we pubished a list of the pledged Societies: we now publish the names of individuals who have pledged. Are there no others who well send us their

Judge King, 50 dols. pd; J. C. Ludlow, 100 dols; Samuel Galloway, 5 dols; Gideon Blossom, 10 dols. pd; E. McCurdy, 10 dols; Francis Donaldson, 5 dois; Wm. Donaldson, 100 dols; Joel Tattle, 10 dols; Abraham Allen, 5 dols; Abraham Brooks, 10 dols; Benj. Goss, 3 dols. pd; J. H. Nye, 5 dols; Emily Rose, 5 dols; N. D. Rose, 3 dols. pd; O. R. Hawley, 50 dols, pd. 25 dols; A. Cady, 25 dols: J. C. McCov, 10 dols: W. R. Colledge, 10 dols; Henry Shedd, 5 dols. pd; Mr. Lee, New Athens, 20 dols; Wm. Mead, 5 dols. pd; Maria Lee, for schools, 10 dols; Wm. Bebee. 3 dols; E. S. Grumbey, 1 dol. pd; J. Van Deman, 1 dol. pd; Orrin E. Rice, 50 dols; A. F. Hanna, 25 dols; Matthias Philips 1 dol. pd; John Monteith, 20 dols: R. E. Price, 25 dols: Donaldson, 100 dols. pd.

time. The author's preface will show to some extent the labor which has been expended upon it.

"The history of this work, which has been on the author's hands more than 20 years, since it was originally pro-jected, demands a few remarks. That it has cost me no small portion of an extended life, is true; but, whether small portion of an extended life, is true; but, whether my friends will fix to it a value commensurate with what of labor, care, diligence, time and money, which it has cost me, I do not know. Its plan is my own, and was long since made known to the public, who appeared to approve of it, twenty years since. Two portions of the original history have already been published, relating to our 'ancient works,' and to the Indians' who once inhiabited the territory now included within the State of Ohio.

clent works,' and to the Indians' who once inhabited the territory now included within the State of Ohio.

"The Natural History has been greatly abridged from
my original manuscripts, with the hope of rendering that
part of my work acceptable to common readers. My Geological survey cost me much time and money, timaided by
any government patronage. Whether I shall proceed to
fill up my original plan, and continue the work in a second
volume, must be, as it is, left for my friends to determine,
whose decision I will obey, and by which I will abide.

Truth has been acceptable to the my last vol-

Truth has been my polar star, in writing this, my last volume. Method and perspicuity have not been forgottes oy me.

"Relying on the patronage of our fellow citizens so lib-erally and promptly extended to me on all former occasions, I have been at the expense of stereotyping this first Histo-

Cincinnati, in the arts of book making. It is an Ohio production in all its parts, fairly representing the views and feelings of a large majority of the reading people of this te. The number of copies of this works hereafter to usued from the press, will depend solely on the public and for it. I shall publish but five hundred copies at a ime, and deliver them at any point in the State, when here shall be a demand for them. None will ever be le

"On taking leave of my friends, who have so long en ouraged me to proceed in my literary labors, I have thank them, for all their kindness to their old friend, CALEB ATWATER.

Mr. Hammond, a competent judge of such

work, thus speaks of Mr. Atwater's History. "It is divided into sections or parts, commencing with Geology and progressing from natural formations, to the actions of men—Land claims, campaigns at early settlements—organizations of government, and all the broad cast improvements that have followed!

The work is a duodecimo of about 400 pages, and continue to the continue of th

The work is a duodecure or about 400 pages, and contains much that it is important for every citizen to know, who wishes to be informed of the beginns and the advances of society in the wilderness beyond the Ohlo. This information is for the first time embodied in a continuous collection of facts—Many of them fall within my own knowledge, and I can vouch for the fidelity of narration.

The writer has adventured upon an exposition of the war operations of 1812—1813, in Ohio.—The events of that period are familiar to very many readers, who can sit in judgment on the work, upon their own personal knowledge of what is the truth.—I think it will be found that the author has given a clear and a faithful account of all the principal transactions, and this may serve as a test of his general account.

The History embraces an account of the benevlent societies of Ohio, including the Temperance, Colonization, and Abolition Societies, Colonization operations are disposed of in a single paragraph, but several pages are devoted to an account of Anti-Slavery Societies. Some of the Author's thoughts upon free discussion we intend

ABOLITION IN NORTHERN OHIO.

The last Cleveland Observer contains interest ng accounts of the annual meetings of the Antilavery Societies of Ashtabula and Cuyahoga Counties. Our friends in that region seem to be filled with new life. The Ashtabula Society met on July 4th; and the Constitution being read, 100 names were added to the list of members. A conribution of \$60 was also taken up, to aid the operations of the Society. The correspondent of the Christian Statesman, quoted one or two mumbers since, wrote that Abolition was on the wane in the upper part of our State!

We shall endeavor to find room in our next for at least a portion of the proceedings of these So-

"It is a fact worth mentioning, says the Mobile Advertiser and it has struck us with some force, that while we hear a great deal in the South amongst a certain class of politicians, about "Southern rights and Southern feelings" and "Southern principles and Southern interests," we hear nothing of such party catch-words in the north."

The reason of which is, there is more patriotsm at the North, but more sectionalism at the South.

#### SUMMARY.

J. Q. Adams' success in gagging the gaggers, urning their own weapons against the enemies of free di-cussion, as well as his portentous disclosures of the scheme of the last and present administration for the plunder of Mexico, and for extending and strengthening the slave-holding interest, has thrown the Globe into a most violent par oxism of rage and fary. This notoficuts Journal propose among other things, to abrogate the rule by which speeches commenced during the morning hour may be continued from day to-day till finished. It is not Mr. Adams' speech alone with the subsection of the transfer of the transfer of the subsection of the s day to-day till finished. It is not Mr. Adams' speech alone, which has suggested to the Globe, this change in the rules. Mr. Bond's famous speech was delivered in the same way, on several successive days, during the morning from, and the disclosures contained in that speech rankle desp in the heart of the Globe. It would perhaps best answer the purpose proposed to establish a rule forbidding the Whig members to make speeches at all.—Boston Atlas.

The Hagerstown (Md.) Torch Light of July 12, says :- Our farmers are in the midst of harvest, with al dant crops, fine weather, high wages and scarcity of hands. They say they have not had so good a wheat crop for the

Forkier.-The packet ship Sully, Captain Line rived this morning from Havre, whence she sailed on 3d of June. Our Paris dates are to the evening of the 1st, and

Havre to the 2d—both inclusive,
The Haytien commissioners were received with great at The Haytien commissioners were received with great attention at Paris. A dinner was given them on the 19th May by M. Dutrone, one of the founders of the French abolition society, at which were present Messrs. Passy, Ouillon, Barrot, Las Casas, Remusat, and other distinguished politicians. Among the decorations of the room were the national flag of Hayti, and the portraits of Boyer and Petron. The commissioners returned thanks for the honor. tion. The commissioners returned thanks for the honors paid them, in language, says the Constitutional, equally dignified and patriotic,—N. Y. Com. Advertiser July 11,

RESUMPTION OF SPECIE PAYMENTS .- Our Eastern papers, by the last mail, bring us nothing definite on this subject. A meeting of the Philadelphia Banks was held on Wednesday evening, the 11th inst., at which it was resolved to invite the Boston, Providence, Baltimore and Richmond Banks, to meet them in Convention on Monday, the 23d nst, to agree upon measures for an immedia The Governor of Pennsylvania has issued a proclamati tequiring the banks of that State to resume specie payments on or before the 13th day of August next. The proclamation will be found in another column.—Cin. Gazette.

From the N. Y. Express, July 13. Late from Europe.

erpool, June 8, and the Burgundy, Captain Rockett, from Havre, June 9, we have later dates from all parts of Eu-Another Steamboat Coming.

By the Packet ships Virginia, Captain Harris, from Liv-

"The Royal William" was to sail from Liverpool for N. York July 5, and may be expected on the 19th or 20th

From Spain.

Letters from Bayonne of the 31st May, states, that Don at the head of 4,000 infantry and 200 cavalry, detached from the head of the army of the Riberira. After leaving This work has been laid on our table; and we would gladly notice it at some length, if we had Queen's troops set fire to the church.

The Sentinelle of Bayonne says that the check suffered the Carlists near Tarragona is confirmed by letters from celons of the 28th of May Brigadier Ayerbe killed 250 troops, to revenge some excesses committed against the in-habitants and National Guards of Reus, have shot 43 of these prisoners,

From Russia

The emperor of Russia has decreed that an excise duty shall be imposed on snuff and tobacco throughout the em-pire from the 1st of January, 1839. This excise duty, acording to the calculation of the Minister of Finance, will yield an income of 80,000,000 roubles. expressed a desire that this money should be applied to the construction of railroads, and the establishing steam com-

The following resolutions were proposed at a meetin of the Columbiana Anti-Slavery Society, held May 26th 1338, and ordered to be published:

Resolved, That we believe that amalgamation ought not to be arged as an objection against the abolition of alavery since its popularity has elevated a practical amalgamationist to one of the highest offices in the gift of an American

Resolved. That we are fearful that the time is not far dis tant when those sordid, wretched creatures, who are destitute of every feeling of humanity, and void of conscience—who are clad in sheep's clothing, and inwardly are ravening vilest and most corrupt institution that ever disgraced a civ-ilized notion (that of American Slavery) will not from a conscientious sense of duty, but from a motive of secular interestedness and popular applause, espouse our great and noble enterprise, and that we regret that it should be supported from any other motive than the justice of the

LEWIS MORGAN, President, Lor Houses, Secretary.

The London Examiner has the following remarks

America:

The Americans conclude that by those voyages the mighty Atlantic has been reduced to the dimensions of a great Lake; the New World is placed side by side with the Old; to profit by her experience, to share in her sympathies, to participate in her recollections, and to acquire her cultivated taste and refined feelings, without the drawback of institutions, the legacy of ages of oppressive barbarism. We, too, it is justly remarked, will be gainers to an equal extent. We will have, as it were, recovered the territory we once lost in America, peopled with a race identified in language, in religion, in general habits, in pursuits, and more than aft, in blood with ourselves. The United States will seem to as only an extension of Great Britain—an interesting, but still homely region for the future exploration of Summer tourists. A common language requires only facility of intercourse to beget common feelings, sympathics and attachments.

HIGH AND LOW.—In Alabama they Lyn

Anecdote.-When the Mob attacked the Pennsylv

nats,"—Penn. Freeman.
The Executive Committee,—At a mee

Arthur Tappan, James G. Birney, John Rankin, S. E. Cornish,

We learn by the Kennebec Journal that the Sheriff Savannah, Geo. has arrived at Augusta and de the Executive that a Mr. Kelleran and another, the Executive that a Mr. Kelleran and another, be delivered up to be tried in Georgia, for the bringing away a slave by a Thomaston Schooner. This demand has before been made but the men were not delivered—the forms of the demand have been altered, but the men will not be given up, as it is contended, and we think with great propriety that this case does not come within the provision of the Constitution when fugitives from justice are liable to be recklined. Georgia will have occasion to bluster a little more on this subject, and it will make another flaming paragraph in the message of her Governor—Bangor Magazine.

Magnific.—A late Lodon paper States, that a lithographed journal is now published twice a week at Tehoran, Persia. The arms of Persia, a lion rampant, his head the sun, a sword in the one paw and a globe in the other, all colored with the motto "The Lion of God is all-powerful," ornaments the title page. The paper contains official notes and ments the title page. The paper contains official notes and trivial anecdotes of foreign countries—printed at the foot of the paper says, "for the instruction of all the world.—Cincinnati Daily News.

On the 13th inst, John S. Vreeland, who has been On the 13th inst. John S. Tree Canadian frontier engaged in the recent troubles on the Canadian frontier was tried before Judge Wilkins, at Detroit, and sentenced to the contract of \$1,000,—75.

Boston but for the activeness of her police would ave witnessed scenes similar to those that recenty disgraced the "city of brotherly love." cause of the disturbance was the dedication of a building to free discussion. Yet, we live in land of Liberty!! Fudge.

Flemingsburgh Kentuckian

### NOTICES.

MARRIED. On July 1st, Mr. HARTLEY MANN to Cons, both of Cincinnati.

#### LADIES SOCIETY.

The Ladies' ANTI-SLAVERY Society of Cincinnati vill meet, NEXT THURSDAY AFTERNOON, at 4 o'clock, in the Vestry-room of the 6th Presbyterian Church, DOCTOR AT LEE is expected to address the Society. Business of importance will be transacted. We earnestly solicit the attendance of every Female Abelitionist: let each bring her friend along with her,

RECEIPTS. FOR PHILANTHOPIST. From July 6th to 10th. Walter Mitchell \$2,50; M. Sawyer 2,50; G. Watson 1,25; W. Donaldson 2,50; C. Donaldson 2,50; R. Porter 2.50: J. C. Jeffries 2.50: J Tremper 2,50; J. Cook, 2,50; J. McFarland 1,00; C. Dillingham 50 cts; J. C. Dickerson P. M. 1: F. D. Parish 2,50; M. Farewell 2,50; Davideon

Headley & Co. 2,50; J. Beatty 2,50; L. S. Beecher 2,50 Rev. E. Judson 2,50; B. Sturdevant 2,50; H. Sackett 2,50; C. H. G. Mead 2,50; Isaac Fowler 2,50; Rev. E. Barber 50 cts: Judge F. Dunlavy 3,00; Jno. Boggs 2,50; J. Farquhar 3,00; J. C. Work 2,50; W. M. Irwin 2,50; Jacob Wortman 2,50; Wm. McGee 2,50; James Stitt 2,50; E. Guthrie 2,50; Dr. L. Jewett 1,25; Judge Peter Smith 1,25; W. W. Finley 2.50: James Happa 1.00: Israel French 2,50; J. & Z. Wood 2,50; David Galbraith 2,50; James Heald 2,50; Lewis Morgan 2,50: E. E. Preston 2,50; Wm. Lee 2,50; E. Henderson 2,50; M. R. Demming 3,50; R. Carlos was still at Estella, on the 28th, when General Men- B. Henry 62 cts; Rob. Marvin 2,50; Jno. Mosher 3,00; J. A. Dugdall 5,00; James Howarth 7,32,

JAMES BOTLE, Publishing Agent.

PLEDORS AND BONATIONS.

Johnstonville A. S. Soc. (by Mr. Weed, but overlooked by mistake. ) \$18,50; G. W. Ells 10,00; Sarah Gibson 5,00; by Rev. J. Monteith-Elyria 1,70; Chester 9,00; Russell 2,31; Claridon 4,66; Gustavas 5,00; Bristol 2,50; Mesonotomia 9.00: Huntsburgh 3.50: Batavia 4.22: Chagrin Falls 1,87; F. D. Parish 10,00; New Richmond A. S. Soc. on pledge 15,50; Hipley A. S. Soc. 55,00.

The \$100,00 paid by the Putnam, Fem, A. S. Soc., as acknowledged in a previous receipt, was on this instead of last years pledge, as was asserted through mistake, The \$53,00 credited to the Muskingum co. A. S. Soc. should have been credited to the Putnam A. S. Soc.

Ww. Dowalneox. Trensurer

For Sale at the Anti-Slavery Office, Cincinnati, NARRATIVE OF JAMES WILLIAMS, AND authentic and vivid description of American Slavery. Every Anti-Slavery Society should purchase a quantity for gratuitious distribution. It is cheap—is in a convenient form for circulation, and has already done GREAT EXECU-

THE REPORT OF THE THIRD ANNI-VERSARY OF THE OHIO ANTI-SLAVERY SOCIETY, held in Granville, Licking Co. O., on the 30th and 31st of May, 1838, just published and for sale at the Anti-Slavery Office, Cincinnati. Single copy,

PORTRAITS OF WM. LLOYD GARRI-SON, and WM. WILBERFORCE-per copy SLAVE MARKET OF AMERICA, a broad

sheet illustrating by numerous FACTS and nine ENGRAV-INCS, the Slave-Trade in the District of Columbia, Single copy, 6 cts. TOMATOES. We will purchase Tomatoes as soon as they shall have

trained their full growth, and particularly request those craons residing within the vicinity of this city, who have outracted to sell and deliver their Tomatoes to us, to send A. MILES. July 34-39. Agent for the Company

We are under the nocessity of declining the appointment f any more Agents for the sale of medicine, until after this f any more Agents for the sale of me

year's crop of Tomatoes shall have come in.

The Druggists of this city will probably be able to furnish their customers with small quantities at whole sale un-A. MILES that time. General Agent, July 24-29.

CINCINNATI PRICE CURRET.	
Flour	\$5 to 5 25 per bbl.
Wheat,	- 80 c. per bush
Corn,	40 c. " "
Oats, .	- 31 to 37 c. " "
Hay,	\$10 to 12 per ton.
Hops,	19 to 15 ce per libe
Coffee, Rio,	13 1-2 to 14 1-2 per fb.
Havanna,	12 1-2 to 15 per lb.
Tea, G. P.	80 to 85 "
" Imp.	80 to 85 #
" Y. H.	50 to 55
Sugar, N. O. hhd,	9 to 9 1-2 " per lb.
" Loaf,	16 1-2 to 18
Candles, sp.	37 to 40
md.	12 to 13 "
dp.	10 1-2 to 11 1-2 "
Butter,	12 1-2 to 15 "
Cheese,	8 to 9 "
Rice,	7 to 8 "
Salt,	62 1-3 to 68 3-4 per bush.
Coal	12 1-2 to 14
PORK, Mess,	\$20 to 31
Bacon,	6 1-9 to 7
Hog round	8
Hame,	9 to 10
Lard,	8 per lb connects visi
THE REST CO. LEWIS CO., LANSING, MICH.	fig to 10 nm lb

Thine eye alone of all that band. Was wet with tears for Afric's woes: Boldly thou raised a pleading hand, For those within whose veins there flows Blood pure as his who dares to claim And rob him of the name of Man.

Who har not felt, who can but fee A holy indignation burn,
To see beneath the sacred dome Of Freedom's Temple, those who turn,-Turn scornfully from such away, As dare to move a lip to pray!

Aye, silence, lock that truth within Thy secret, solitary cell;
And hide from all Columbia's sham Nor to the turbaned tyrant tell, To whom, the meanest wretch may pray, May PRAY, though spurned in wrath away

Ye despots of an iron heart-Ye blood stained, are ye not content, The slave to rob of right to pray, But are ye still so madly bent, That ye would bind a freeman's tongue, Which heaven itself with freedom strung?

Go, crush the earthquake in its birth, Go, stay the eccentric meteor's flight; Go, bid old ocean cease his mirth; Go, and illume the brown of night-To freedom's sons ye then might say-"Ye plebeian race, ye shall not pray !"

Thank heaven! there's one who dares to plant Himself alone, against the host; When thou art silenced, then farewell To all the rights which freemen boast. Thy father stood 'midst blood and flame. And worthily thou bear'st the name.

On, fearless one—a thousand eyes, Lit up with hope are bent on thee; Oh, for the wronged ten thousand hearts Now throb with strong desire to be Shoulder to shoulder in the strife, With thee for what gives worth to life

For thee, the christian daily prays, That power divine may thee sustain; For thee the slave to heaven extends Hands red with blood from slavery's chain; On, then, the victor's meed is thine, Green laurels grow by freedom's shrine.

And thou shalt live when that foul race Which scourge and scorn the work of God, Shall rot in merited disgrace, Or sunk in dark oblivion's flood; High among those, thy name shall stand, Who scorned to yield the rights of man.

Mancus. choodic, 1838.

THE DAUGHTER'S REQUEST. My father, thou hast not the tale denied-They say that ere noon to-morrow. Thou wilt bring back a radiant and smiling bride To our lonely house of sorrow.

I should wish thee joy of thy coming bliss, But tears are my words suppressing; I think on my mother's dying kiss, And my mother's parting blessing.

Yet to-morrow I hope to hide my care, I will still my bosom's beating, And strive to give to thy chosen fair A kind and courteous greeting. She will heed me not, in the joyous pride Of her pomp, and friends, and beauty; Ah! little need has a new-made bride Of a daughter's quiet duty.

Thou gavest her costly gems, they say, When thy heart first fondly sought her; Dear father, one nuptial gift I pray, Bestow on thy weeping daughter, My eye even now on the treasure falls, I covet and ask no other, It has hung for years on our ancient walls-Tis the portrait of my mother.

To-morrow, when, all is in festal guise And the guests our rooms are filling, The calm meek gaze of those hazel eyes Might thy soul with grief be thrilling, And a gloom on thy marriage banquet cast, Sad thoughts of their owner giving, For a fleeting twelve-month scarce has passed, Since she mingled with the living.

If thy bride should weary or offend, That portrait might awaken feelings Of the love of thy fond departed friend, And its sweet and kind revealings; Of her mind's commanding force unchecked By feeble or selfish weakness, Of her speech, where dazzling intellect Was softened by christian meekness.

Then, father, grant that at once to-night, Ere the bridal crowd's intrusion. I remove this portrait from thy sight To my chamber's still seclusion; It will nerve me to-morrow's dawn to bear It will beam on me protection, When I ask of Heaven, in my faltering prayer, To hallow thy new connexion.

Thou wilt waken, father, in pride and glee, To renew the ties once broken, But naught upon earth remains to me, Save this sad and silent token, The husband's tears may be few and brief, He may woo and win another But the daughter clings, in unchanging grief, To the image of her mother!

MISCELLANEOUS.

THOUGHTS ON VARIOUS SUBJECTS. BY DEAN SWIFT. lected from the original work for the Family

Newspaper.
It is grown a word of course for writers to say ical age, as divines say, This sinful age. but air, has of all animals the nimblest tongue.

ard a finer piece of satire against lawers, than that of astrologers, when they pretend, y rules of art, to tell when a suit will end, and hether to the advantage of the plaintiff, or de-ndant; thus making the matter depend entirely on the influence of the stars, without the least

rd to the merits of the cause. ner has the same words of Telemachus in once; and Virgil says something like it der. And I take the book of Tobit to be of a house to inform the neighbors and passengers,

but not the owner within.

It is a miserable thing to live in suspense; it is the life of a spider. The reason why so few marriages are happy, is, because young ladies spend their time in ma-

king nets, not cages.

Nothing more unqualifies a man to act with prudence, than a misfortune that is attended with

The power of fortune is confessed only by the ole: for the happy impute all their success to prudence and merit.

Ambition often puts men upon doing the mean est offices; so climbing is performed in the same posture with creeping.

Ill company is like a dog, who dirts those most

whom he loves best. Censure is the tax a man psys to the public- for

eing eminent. Although men are accused of not knowing their own weakness, yet perhaps as few know their own strength: It is in men as in soils, where sometimes there is a vein of gold, which the

owner knows nothing of.

Satire is reckoned the easiest of all wit; but I take it to be otherwise in very bad times; for it is as hard to satirize well a man of distinguished vices, was given in the Gazette, and in the editorial colas to praise well a man of distinguished virtues .-It is easy enough to do either, to people of mod-

erate character. Invention is the talent of youth, and judgment grows harder to please, when we have fewer in propria persona, of the Hesperian. things to offer it; this goes through the whole commerce of life. When we are old, our friends find it difficult to please us, and are less concerned whether we be pleased or not.

No wise man ever wished to be younger.

ones you gave before The motives of the best actions will not bear too strict an inquiry. It is allowed, that the cause of most actions, good or bad, may be resolved into and not much of either is demanded in the Hesthe love of ourselves; but the self-love of some men, inclines them to please others; and the selflove of others, is wholly employed in pleasing themselves." This makes the great distinction between virtue and vice. Religion is the best motive of all actions; yet religion is allowed to be the highest instance of self-love.\*

When the world has once begun to use us ill, it afterwards continues the same treatment with less scruple or ceremony.

Old men view the best at a distance with the eyes of their understanding, as well as with those of nature. Some people take more care to hide their wis-

dom, than their folly. Complaint is the largest tribute Heaven receives, and the sincerest part of our devotion.

The common fluency of speech in many men, and most women, is owing to a scarcity of matter, and a scarcity of words; for whoever is master of language, and has a mind full of ideas, will be ant in speaking to hesitate upon the choice of both: whereas common speakers have only one set of and these are always ready at the mouth; so people come faster out of a church when it is always empty, than when a crowd is at the door.

Few are qualified to shine in company; but it is in most men's power to be agreeable. The reason therefore why conversation runs so low at present, is not the defect of understanding, but pride, vanity, ill-nature, affectation, singularity, positive ness, or some other vice, the effect of a wrong education.

To be vain, is rather a mark of humility than pride. Vain men delight in telling what honors have been done them, what great company they have kept, and the like, by which they plainly confess that these honors were more than their due, tained?-What would be the labor of its preparahad not been told; whereas a man truly proud, can answer who are familiar with the toil of rethinks the greatest honors beneath his merit, search and collation. It is believed that this view and consequently scorns to boast. I therefore is accurate in every important particular-so that character of a proud man, ought to conceal his ference.

One argument used to the disadvantage of Providence. I take to be a very strong one in its defence. or troublesome animals, with many more instances Gallagher and Otway Curry-and a touching adof the like kind, discover an imperfection in nature, because human life would be much easier without them; but the design of Providence may clearly be perceived in this proceeding. The motions of the sun and moon; in short, the whole system of the universe, as far as philosophers have been able to discover and observe, are in the utmost degree of regularity and perfection; but wherever God has left to man the power of inter- even in my own estimation. But it profiteth nothposing by thought or labor, there he has placed ing to be on the look out for faults. Who is not things in a state of imperfection, on purpose to stir up human industry, without which life would stagnate, or indeed rather could not subsist at all.

\* This paragraph is a tissue of false philosophy. - Ed. and the second

CINCINNATI CITY LIBRARY

At an adjourned meeting of citizens, at the Council Chamber, July 5th, 1838, convened for the purpose of devising means for the establishment of a public library, Thomas J. Matthews was called to the Chair, and Theodore S. Parvin appointed Secretary.

A report was received from a committee appointed at a previous meeting to devise a plan for a City Library, and after sundry amendments, was reported back to the Committee to be engrossed and published for information of the citizens gener-

The report as amended and adopted by the

meeting is as follows, viz: PLAN OF A CITY LIBRARY.

2. To be under the control of a board of twelve

Directors, who shall choose annually a President and Secretary from their number, who shall be also Secretary of the Board. 3. Of these Directors four shall be chosen by the City Council and eight by the Stockholders; they shall hold their office for four years, three to go out each year, to wit: one of those chosen by the Council, and two of those elected by the

replaced by three others chosen as above pre-The money and books collected for the Library shall form a stock, divided into shares of the value from taxation by the Directors, except under the of fifty dollars each, which shares shall be exempt authority of the Shareholders at the annual meeting. The shareholders shall be entitled to one vote on each share they may hold.

Stockholders, and the three so going out shall be

5. Non-Stockholders may have the use of the Library by complying with such regulations as the Directors may from time to time prescribe.

6. Shares to be transferrible on the books of the Association.

7. Capital to be fifty-thousand dollars. The

7. Capital to be fifty-thousand dollars. The Company to hold no other real estate than their Library building, and to have no other powers than those relating especially to the collecting and managing a Library; and when five thousand dollars are subscribed, the Association may

be organized.

8. Collections of books belonging to individuals or associations, may be received either on de-

ities, which were very serviceable to others, but useless to themselves; like a sun-dial on the front of a house to inform the neighbors and passengers, but not the owner within.

posit or subject to withdrawal, or as subscriptly to the general stock of the Association, at a value of a house to inform the neighbors and passengers, but not the owner within. ifty dollars to have all the privileges of a

holder except voting.

O. Any person subscribing a less sum than the value of one share, will be permitted the use of he Library for one year for every four dollars od. (Signed) THOMAS J. MATTHEWS, Ch'n.

THEODORE S. PARVIN, Sec'y.

The Hesperian, our readers will recollect, is a nonthly Magazine, published at Columbus, edited by W. D. Gallagher and Otway Curry, We have long been wishing to speak of it as its merits deserve; but the following notice of it by Mr. Hammond, will answer every pur-

"The July number of the Hesperian has promptly made its debut.—This proves that there is no lagging in Editors or Publisher:—they are prompt in the performance of their engagements, thus far at least entitling them to public support. A brief notice of the first number of this work

umn, but it was the production of a friend-of the second number, an enlarged notice was taken declared at the same time to be a contribution. Now, for the first time, the Editor of the Gazette speaks There should be something like an instin

sensation among western men, in favor of a Western Magazine-a resolved determination to patronize, an unshaken purpose to approve-a good feeling that could tolerate no objections, \* that should An idle reason lessens the weight of the good insist nilly willy, on adopting this parody:-

"Be to its faults a little blind, Be to its merits very kind."

In the efforts heretofore made to support literary periodical in the West, there has commend, a good deal also to condemn. Envy has shown her crest-and malice has slimed her path. Literary jealousy has marred something. and hence public patropage has not flowed in free and easy currents—want of means has shed its blight—altogether there has been a failure of success. But now we have an independent and uncess. But now we have an independent and un-clogged proposal. It runs into no former adven-ture either in Literary effort, or pecuniary embar-ture either in Literary effort, or pecuniary embar-rel; you see ut—hay "—H story of Weston." rassment. Patronage only is required, and to obtain this, the chief enquiry should be, is it worthy of support?-We have three successive numbers to examine as a sample of what may be ex-

from most of our magazines.—It is not merely a receptacle of love stories, mawkish ditties, and pert and flippant criticisms;-It aspires to the useful as well as the entertaining. It is to comprehend ideas, and one set of words to clothe them in; events in our own country, that ought to be remembered for instruction-recollections of incidents existing, on the very verge of oblivion-illustrations of the lives and habits of our early settlerspassages in individual life, of soul-stirring interest -statistics past and present. Add to these, selecthe country, and original productions in prose and verse, of various merit. This is the plan, and the manner of execution is before us.

As a leading article, attention is invited to the VIEW OF OHIO," that runs thiough the three first numbers, and is concluded in the last. Its contents are of the first importance, and it may be fairly asked, where else could such a view be oband such as their friends would not believe, if they tion, with the materials all at hand? Those only deliver it as a maxim, that whoever desires the an enquirer may rely upon it, for data and for re-

In the third number, there are twenty-seven original articles, prose and poetry-original and translated. We have the Greek of Solon rendered dress to the Deity, from an unpublished poem, by Edw. A. M'Laughlin, a living DERMODY. there are twenty articles of selected miscel-

If I speak only in commendation of this work, it is not thence to be inferred that it is faultless, sensible that they abound in all that comes before him, in all that he himself does and says? It is enough, when any work presents fair claims to approbation. This may be justly said in behalf of the Hesperian. And upon this foundation we ask for it an enlarged support. It may be added; that the entire newspaper press of the country speaks decidedly in its favor. Whether the Qarterlies and Monthlies will give it countenance, remain to be seen. By the way, we should keep the Hesperian up, and saucy, that we may talk of these city octavos a little plain truth, in homely, but good strong English, through its pages. A Gazette blast against a Quarterly of established character, is, at best, but the blast of a pop-gun.'

\*We don't go so far as this exactly. There should be no patronage where there is no merit. Ев. Рип.

Rice Flour.

A Chinese work on the culture of silk, lately translated into French by M. S. Julien, and I. The subscribers to this object, to be incorporated with suitable powers and restrictions, under the name of 'The Cincinnati Library Assothence into Italian by M. Bonafous, contains an experiment. It consists in powdering the mulberry leaves with the flour of rice, in order to furnish the worm with additional nutriment. The Italian translator has also tried the experiment, as well as with the flour of wheat, and is satisfied that it is an improvement. The worms grew more rapidly, appeared to enjoy good health, and the cocoons were much finer and heavier. He tried other fecula, but it did not produce a like satisfatory result. We cannot recommend it as an improvement, not having tried it, but we hope every silk grower will make the trial on a small scale, and publish the result. It will be attended with but rifling trouble and expense, and it may be of im mense value. It will also be well to experiment with various farinaceous substances, as others equally palatable and nutricious to the worm, may de found in climates where rice cannot be cultiva-

restore the M. E. Church to peace with slavery. It will no avail. Brother G. F. Cox's plan of pacification, approved by bishop Hedding and Dr. Fisk, will not reach the difficulty. It does not some

Ruggles, who takes an active interest in such matters, he laid the case before the District Attorney, Mr. Price, who caused Mr. Bersin, the claimant of the slave, and Nathaniel Gordon, capitain of the brig Duplap, of Portland, Me., who, it is said, permitted the slave to be secretly conveyed an board his vessel at Point Petre, and smuggled into the United States, to be arrested forthwith. Judge Lownds, after a hearing of the testimony in the case, ordered Mr. Bersin to find heil in \$10,000 for his appearance to answer the charge at the next term of the sount, and for the same purpose, Capit. Gordon was held to bait in \$5,000.

We understand that week before last, in consequence of information he had received, Mr. Ruggles caused Capt., James Dayton Wilson, formerly of the steam-hoat Newcastle, to be arrested last week for selling colored persons as slaves, and held to bail in the sum of \$5,000. He has charged Capt. W. with having shipped three native citizens of the state of New-York, on board of the Newcastle in November last, named Stephen Dickerson, Robert Garrison, and Isaac Wright, and with selling them at New-Orleans as slaves. An acquair tance who has conversed with Ruggles

slaves. An acquair tauce who has conversed with Ruggles on the subject, thinks that he will be able to sustain the position he has taken in both cases.—New-York Sun, July2: Amalgamation,-its Punishment,-The following its

is going the tounds of the papers.
"Another case of amalgamation has occurred in Indiana.
A writer in one of the Indiana papers proposed that both arties be skinned alive. "A cruel punish

crime was black and horrible."

If occurs to us that the people of this country, and especially of the state of New York, have significantly indica tod their acquiescence in another mode of "punishment" for this offence. The criminal in Indiana, by becoming a resident in a slaveholding state, and a slaveholder, might possibly commute the threatened punishment of being skinned alive, by consenting to accept the Vice Presidency of the United States!

Seriously let us take another view of the matter Thousands of our "respectable citizens," and 'scores of statesmen, 'scholars, and church members, (if not ministers are openly living in the "black and horrible crime" of ame gamation, and no one (except the "fanatical abolitionist") raises a cry against the abomination, For why? It is done without marriage: in other words, it is done in defiance of God's law. But if any one adventures to do the same thing, without any transgression of the sacred deca logue—why then, (unless he will do for a Vice President he most be "skinned alive" ! Verily, the Americans bic fair to pass for a sensible and discriminating "race of Anglo Saxons"! "No one can doubt the prolific brain of the Anglo Saxon race," and in proof of it, there is no need to quote as our editors have done, the "15,000 authors living in Ger

many;" (!) nor the "20,000, volumes" of learned folly and wisdom sent forth every year by them !—Friend of Man. The Parallel .- "Five Reasons .- "Mrs. Quavers, lend me

Ten more reasons,—equally cogent.—Mr. Slaveholder! let the oppressed go free! "Can't no how. They love me well they would'nt leave me no account—the revengeful creatures would cut my throat, directly, if I should take my feet off from their necks; besides they are too stupid and lazy to take care of themselves, they cost me now more to The plan of the Hesperian is a little variant support them than they earn—their emancipation would more most of our magazines.—It is not merely a "bankrupt the whole South," and the nation would not be able to give us suitable "compensation;" fraid they'd marry my darters—'cause every body knows the natural repugnance between the two races is such that we could'nt endure to historical and statistical matters—narratives of events in our own country, that ought to be rememthe Bible is in favor of slavery—and it would excite the "slaves to insurrection, if we should permit them to read it."
—"History of" America.—Friend of Man.

The Alton Murderers are fast reaping the reward o their guilt. Sawyer, one of their counsel, it is well known tions from the best current periodical writers of Mr. A. B. Roff, one of the defenders of the warehouse, who is now in this city, has handed us the following extract o a letter just received by him from Alton, which contain authentic information respecting two of the most prominen actors in the dreadful tragedy which has brought an indel

ble stain upon that city:—Liberator.

'James M. Rock is in the Ohio Penitentiary for highway robbery. He knocked down a man in Cincinnati, and rob bed him of his money and watch, and is sentenced to seven years solitary confinement. Wm. Carr, also, is in jail at Cincinnati.

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Have a constant supply of Books in every department dence. I take to be a very strong one in its defence.

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Ladies habits, table-clothes and garments of all descriptions, done at the shortest notice, and in the best possible. style.—This he promises to perform of no pay.

CHARLES SATCHELL.

Cincinnati, July 26, 1837, N. B. Gentlemen's cast-off clothing bought.

FARMS AND COUNTRY SEATS FOR SALE. A desirable FARM of 135 acres, situated near a M in cultivation, two orchards of Apple and Cherry trees: a stone house with 10 rooms, a cellar and three porches: a stone wood house: Also a brick house with 5 rooms and a cellar likewise a milk house, a frame barn and other out b uildings. The land lies generally well for cultivation, and the soil is good. It is calculated for a dairy farm.

ood. It is calculated for a dairy farm.

A FARM of 57 acres situated 40 miles from town upon good road, with 45 acres in cultivation: an orehard of 5 a good road, with 45 acres in cultivation: an orenard of 5 acres of Apple and Peach trees, a frame house with 3 room and a good frame barn 45 by 30 feet. The land is good and favorably located for tillage.

A fertile FARM of 160 acres in Switzerland co. Indiana having 90 acres in cultivation: a good two story brick house with 6 rooms and a cellar; a substantial frame barn 70 by 48 feet, and a large orchard of apple, cherry and peach trees,-The land is level and the soil excellent.

The land is level and the soil excellent.

A good FARM of 84 acres, situated 12 miles from town upon a road, having 60 acres in tillage, the rest well timbered. The improvements consist of a good brick house with 4 rooms, a large cellar and a porch, also a brick smoke house, a frame barn, a frame cow house for 16 cows, a frame wagon house and other out buildings; likewise an orchard of choice apple and pear trees. The whole farm is well fenced and watered with many springs.

3 FARM of 106 acres, situated 12 miles from town upon a road, having 65 acres in culture, two, log houses with 3

a road, having 65 acres in culture, two log houses we rooms each, a large frame barn and an extensive orcha apple and pear trees. The land is good and favorably ted for cultivation. It consists of rich bottom and uples An excellent FARM of 340 acres, situated upon a good

road 8 miles from town, with, 200 acres, in cultivation, the rest well timbered; two good orchards of apple, cherry, quince and peach trees, a stone house with 6 rooms, a cellar and a porch: also two comfortable frame houses; two frame barns, a frame cow house and other buildings. The land is rich, well located for tillage and watered with many springs.

A PERTILE FARM of 115 seres, cale trees of various kinds, a garden well paled, a shrabberry of cedar and other ever-greens; a frame barn 50 by 30 feet; also a large Brick house with seven rooms, a hall, a cellar and a porch; likewise a tennent's frame house, a frame smoke abuse, and ther out buildings. The soil is rich, well watered, and located favorably for tillage.

A COUNTRY SEAT with 32 acres of land, situates upon a road, 4 miles from town, with 20 acres in culture, the rest in timber. The improvements consist of a frame house with 7 rooms, a cellar and two porches; also a frame stable, a good cister and a large orchard of choice apple, pear and cherry trees. The land is chiefly in meadow, is rick and A beautiful ORNEE COTTAGE, situated 8 miles

rom town upon a good road, having 8 rooms, a cellar, and a cortice on three sides; likewise a barn and other out buildings; iso, a garden with many cedar and other over-greens; and TWO ACRES OF LAND situated 2 miles from town pon a M'Adamized road, with a brick house having 4 room

SIXTY FIVE ACRES OF LAND upon the Lebano turnpike, 3 miles from town, with 30 acres in cultivation, an orchard of 70 to 80 trees, and several springs. The land is rich and rolling. It has several eligible building spots. A desirable FARM of 230 acres situated 5 miles from town, upon a good road, having 180 acres in cultivation, an orchard of choice grafted fruit trees, apple, peach, pear, and plum; a garden well enclosed, having strawberry and aspara-gus beds; likewise a frame house, with 3 rooms, also a milk house with two bed rooms, a commodious frame barn, a brick smoke house and frame stables and cow houses. The land is rich and consists of fertile bottom and upfand. It is a very fine farm, and well calculated for a country seat,

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TWO ACRES of LAND one mile, and 4 acres 2 miles Very many other FARMS and COUNTRY SEATS Also, several small tracts without

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cent at 10 days sight.

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APPEAL OF 40,000 CITIZENS, threatened with isfranchisement in Pennsylvania. - 06
W.M. BASSETT'S LETTER to a member of the

Society of Friends, in reply to objections against joining Anti-Slavery Societies. 06 OLCOTT'S LECTURES ON SLAVERY AND MISS MARTINEAU'S VIEWS of Slavery an Emancipation, from Society in America. -STONE'S MARTYR OF FREEDOM.

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